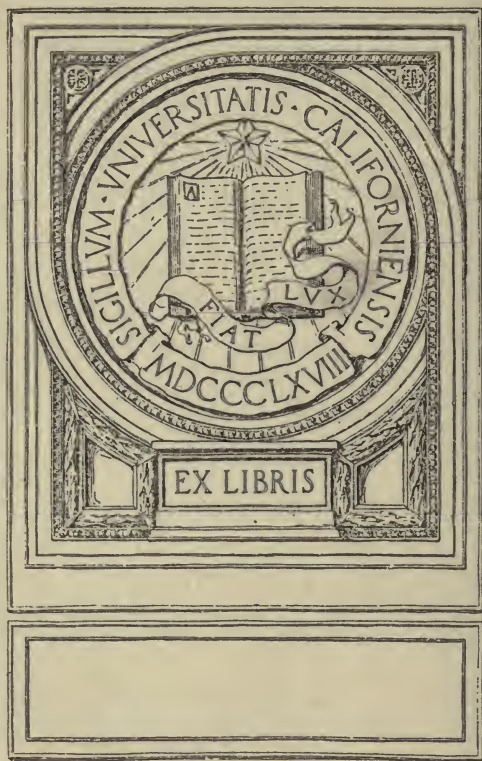
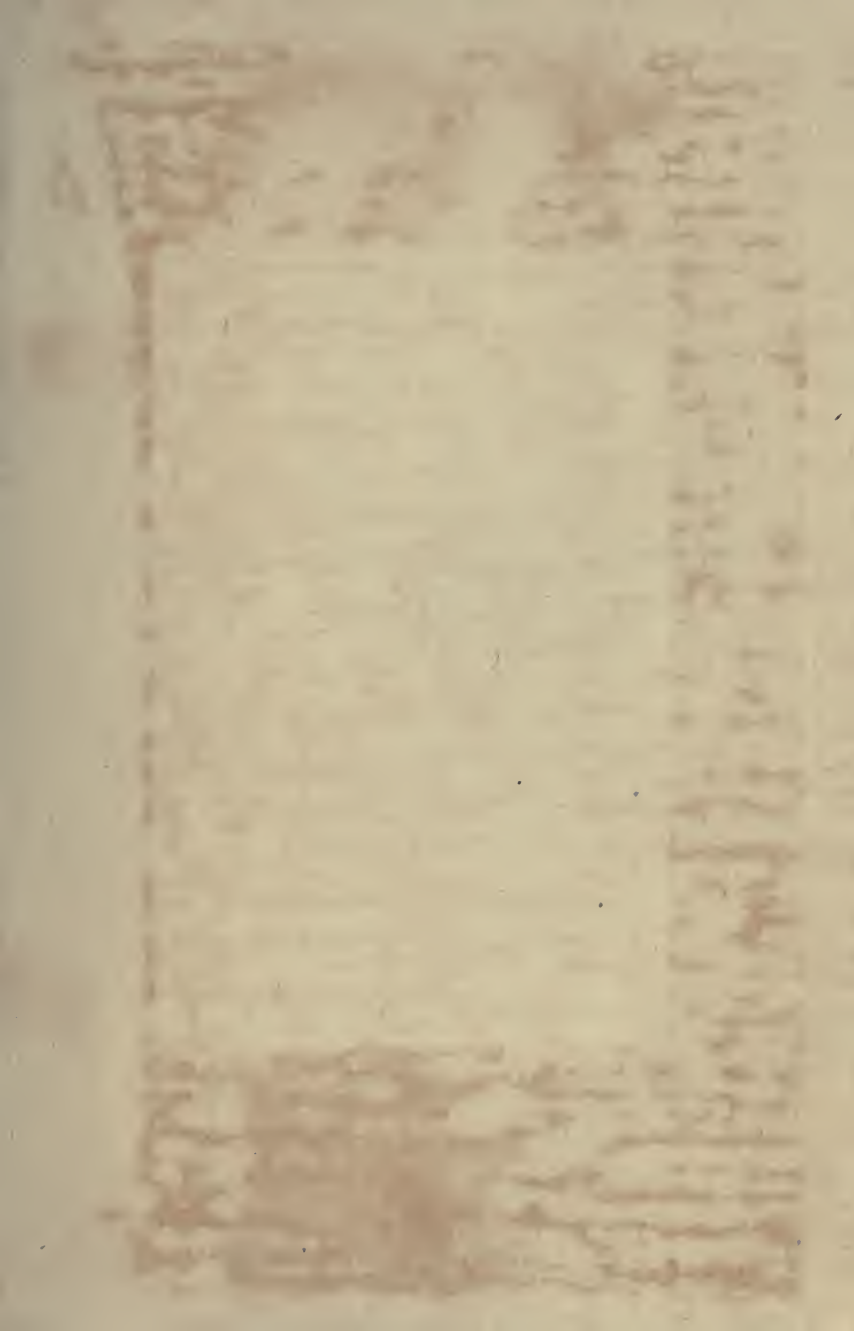


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# A STUDY OF MODERN EDUCATIONAL THEORY AND ITS APPLICATIONS

BY

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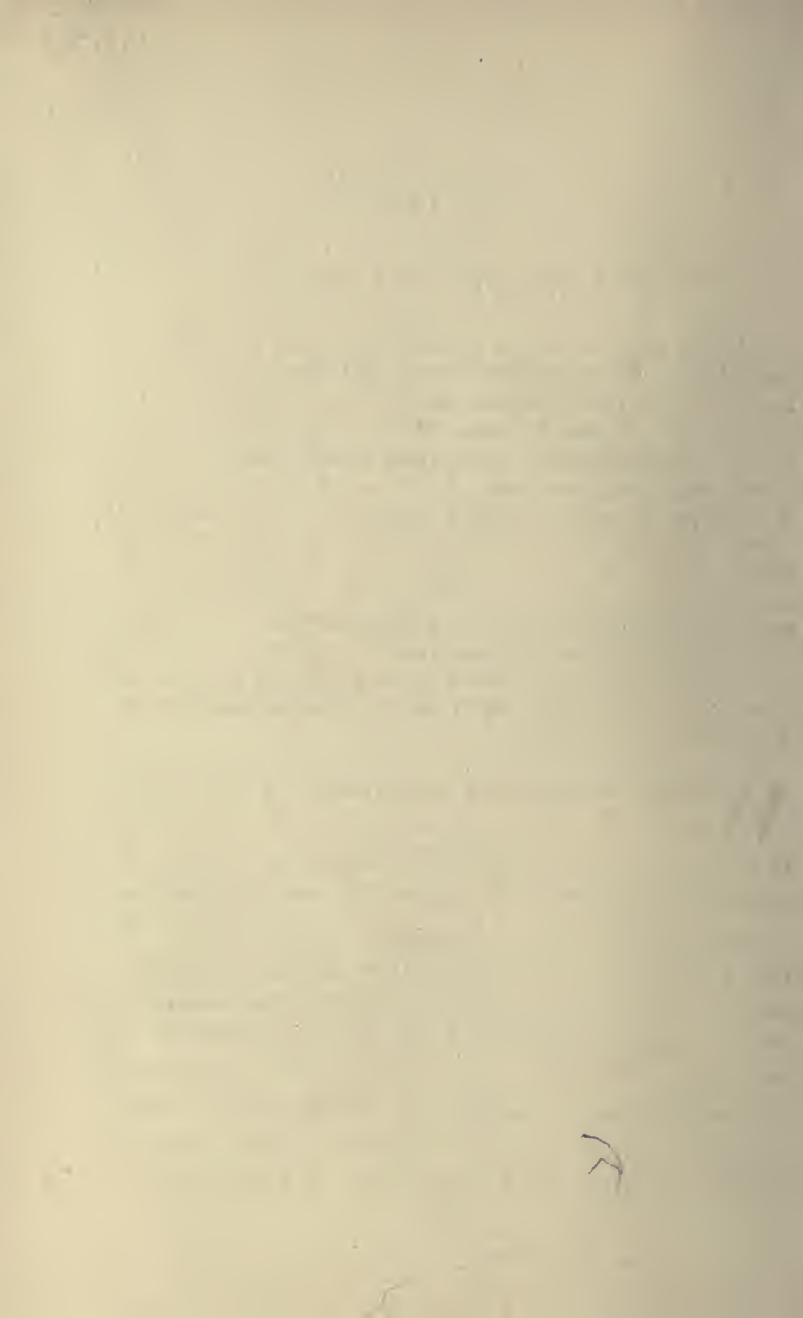
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## INTRODUCTION

“ For a purpose is, in the first place, a principle of limitation. It determines the end for which, and therefore the limits within which, an activity is to be carried on. It divides what is worth doing from what is not, and settles the scale upon which what is worth doing ought to be done. It is, in the second place, a principle of unity, because it supplies a common end to which efforts can be directed, and submits interests, which would otherwise conflict, to the judgment of an over-ruling object. It is, in the third place, a principle of apportionment or distribution. It assigns to the different parties or groups engaged in a common undertaking the place which they are to occupy in carrying it out.” (R. H. Tawney, *The Sickness of an Acquisitive Society*.)

WHAT Mr. Tawney states here in connection with the need of industry to be purposive is equally true of education, though in writing of education convention demands that we talk of the “ aim ” rather than the “ purpose.” It is the aim of this book to show why education must be purposive in that it is a means to an end, although the statement of this end varies with the angle from which it is regarded. Which statement is the most profitable is not the concern of the writer, as, for the work in hand, it is the content of the generalization rather than its formulation that is most important, and all schools of

educators maintain the importance of such behaviour as will make of the children who come into the schools the best possible citizens of the best possible city. What the best possible citizen, the best possible city, imply must be sought for in the codes and standards of a given people, but for the present it suffices to assume that the generalizations of the reader have enough in common to make the statement of value. Such being the case, it is proposed to show that the purpose of education is to modify behaviour in certain important directions, and that this purpose throws light on such vexed but practical problems as the curriculum and methods of teaching, learning and examining. In other words, theory of education is, as it were, a working hypothesis based on facts as we know them, and it should be altered when these facts show a need. An illustration may make this development in theory clear. The modern State needs men and women who will hold themselves responsible for their own work, and education which is to aim at the best possible citizen must adapt its methods to the production of such men and women. Hence, in a modern school one finds far more stress is laid on the importance of thinking and acting for oneself than on the implicit obedience so admired by a past generation. In other words, educational theory is not aloof from the life of the State, but should formulate what is desirable to make the State what the socially conscious wish it to be. As the needs of the State change, so should educational theory and practice. If a new

practice is introduced, but the theory remains unaltered, the theory loses its vitality, and practice, instead of being purposive, or a means to an end, becomes an end in itself, and dodges—the use of certain apparatus or certain methods—may be looked on as a panacea for all evils. There are no short cuts to the education of the good citizen, and the divorce of practical teaching from theory of education is responsible for the belief in them.

While, on the one hand, the type of citizen needed by his community points to the aim in education, on the other hand the mental and physical characteristics of the children must be taken into account if the work in schools is to be satisfactory, and modern psychologists and physiologists alike would find much to criticize in most ordinary schools. To the physiologists at least some attention is being given; exercise, free play, sunlight, open-air life, good food, all find a place in the list of essential factors in the making of the healthy citizen. Modern psychologists have not as yet received official recognition, and even teachers are often ignorant of the fact that the whole attitude towards conscious mental life has changed since the days when they were trained. For example, all modern psychologists accept that man's instincts have at least as much to answer for in his conduct as his reason has, and yet in many schools children are taught on methods which presuppose that man is a truly rational animal, and that the less said about his instincts, his likes and dislikes, the better.

It is hoped, by means of non-technical accounts of such work of modern psychologists as has been fairly substantiated, to show the justification for the practice adopted in the good modern school. The writer can with safety assert that all statements of what should be are accepted and applied in many schools of which she knows already.



A STUDY OF  
MODERN EDUCATIONAL THEORY  
AND ITS APPLICATIONS

PART I



## CHAPTER I

### REFLEX AND INSTINCTIVE ACTION

**I**N the earlier stages of a child's life parents and teachers will do well to consider him a creature of inherited behaviour, and though from the first there will be signs of his own individuality asserting itself, yet for the most part it will assert itself by inherited conduct. As growth proceeds, this inherited conduct is controlled by ideas, ideals, attitudes towards life that the child has acquired; but inherited conduct is still there, and always must be reckoned with.

Inherited conduct is dependent on the complicated nervous system which is part of man's inheritance. That certain actions are random, reflex, or instinctive, is due to the fact that the connection between certain nerves capable of receiving sense stimuli and those adapted for response are already made before birth. Thus a child breathes, sucks, cries, without teaching; his random movements lead him to pleasurable or painful experiences, his reflexes are to some degree protective. But in each case two factors are present:

- A. The physiological aspect, which presupposes a nervous system.
- B. The psychological aspect, which presupposes sensitiveness to stimuli.

The physiological aspect of the nervous system should be known by all people interested in mankind, and any good textbook of physiology or psychology will give the necessary information.\*

Whether psychological experience is entirely dependent on physiological conditions is not our concern in this chapter, but the reader should note that a child's first psychological reactions which result from his reflex or random actions are clearly discernible. He cries, for example, as soon as breathing takes place; in a few weeks' time he can show pleasure. In each case pain or pleasure is shown in a "standardized" reaction, and hence it can be said that all children are born with certain inherited conduct, the first signs of which are the reflex and random movements. Very soon other standardized actions show themselves—a child expresses by his actions that he feels fear or anger; at the same time careful observation will show that very early there is an attempt to continue a pleasant experience, to discontinue an unpleasant experience (*e.g.*, to turn the head away from distasteful food, to cry at the loss of something pleasant).

Such inherited conduct is the foundation on which further conduct can be built, and man's amazing structure is so different at its best from that of other sentient creatures that we tend to forget the fundamental part our old inherited actions play.

This inherited conduct may be considered as reflex

\* See, for example, McDougall's *Physiological Psychology*.

or instinctive, the latter term being used to designate the more complicated modes of behaviour. To deal with the psychology of instincts is not within the scope of this textbook, but it is, of all branches of modern psychology, that which should receive the most careful consideration of teachers. Here it must suffice to quote McDougall's definition of an instinct and to summarize his classification, in order that the ensuing section on the modes of dealing with instinctive conduct can be more easily followed.\*

McDougall states that "we may define an instinct as an inherited or innate psycho-physical disposition which determines its possessor to perceive and pay attention to objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner or at least to experience an impulse to such an action."

Thus, in all instinctive experiences three factors can be discovered. An external stimulus is perceived and rouses the emotion of, say, fear, which in its turn almost impels the individual to shrink or run from the object causing the feeling. As higher controls of conduct play a part in man's life he tends to check the instinctive action; he does not run away from a fire, but stays to help. But, unless all his available energy is immediately diverted into different channels at the

\* If the reader is not acquainted with McDougall's *Social Psychology*, he should certainly study very carefully chapters ii., iii., and iv. of that book.

command of some acquired control, he will feel fear, and even be conscious of checking a natural action.

McDougall's classification is as follows:

I. Primary instincts:

Flight, with the corresponding emotion of fear.

Repulsion, and the emotion of disgust.

Curiosity, and the emotion of wonder.

Self-abasement, and the emotion of subjection.

Self-assertion, and the emotion of elation.

Pugnacity, and the emotion of anger.

II. Instincts with less defined emotional capacity:

Gregariousness.

Acquisition.

Construction.

III. Non-specific innate tendencies:

Sympathetic induction of emotion.

Suggestion.

Imitation.

Sex and maternal instinct.

Play.

Rivalry.

In educating children it must be remembered that every normal child has in a greater or less degree these modes of behaviour. It is probable that one form of inherited conduct dominates a child at a given time, fear in its turn giving way to curiosity, or self-abasement to self-assertion. We all know the self-assertive boy of eight who holds out to the last moment that he can do some absurdly stupendous

task, and suddenly becomes a frightened baby crying for help. Such in more subtle ways is normal conduct; we fear till our pride drives out fear, imitate till our self-assertion alters our conduct. In many cases all teachers can do is to give the stimuli which will arouse another instinct. Thus, for example, when the mother says to Mary Smith, aged six, under the control of pugnacity, "But you are not behaving like 'Miss Smith,'" she is giving the stimulus for self-assertion; as also when the child is urged to be brave, or his curiosity is called on to drive out anger or fear.

Examples can be augmented, and should be noted by every practical teacher. A is made to assert himself by rousing his curiosity. B can be taught through her desire to help another little child (self-assertion and maternal feeling). C responds to suggestion, while E wants the spur of rivalry. Now, if the only aim in school were to get a certain amount of work from each child, the skilful teacher, who was sufficiently apt in understanding children, would use such instincts as most easily obtained the desired result. Fear will often spur people to amazing endeavour, and for this reason has frequently become the organ of government. But if the great aim of education is to train children in certain forms of behaviour, the appeal to such an instinct as fear is inadmissible. What we must do is to consider what lines of conduct make for righteousness in a State, and then endeavour to give the stimuli for the appropriate action. In this way desirable types of conduct may become customary, while certain

others, though still instinctive and liable to occur at a given moment, will become less a means of self-expression. The fact that behaviour can become habitual is at the bottom of the crude theory that certain instincts must be suppressed at the cost of others that should be stimulated. The dangers of suppressing instincts, in the ordinary sense of not allowing them to show themselves except under dire penalties, are most marked. Any student of children can see the effect of such procedure—*e.g.*, that a child who is naturally pugnacious should practise pugnacity is not desirable, but if in the midst of his anger he is terrified into silence, three results follow: the physical waste of energy is very great; gradually he collects experience that the strong are able to frighten the weak; his silence is the silence of sullenness.

Possibly these very normal bursts of anger are best dealt with, negatively, by giving the child as few chances as possible of using this form of reaction, positively, by letting him know, if necessary by forcible removal, that such conduct is anti-social, a treatment which generally gives the slow-growing gregarious instinct time to assert itself. But even here care is needed that it is the gregarious instinct that takes control. If an angry child is put in the corner or just outside the door into a passage which he knows quite well, he will "come to himself," as the delightful idiom gives it—in terms of the psychologist his gregarious instinct urges him to make terms with his community;



but if he is terrified by finding himself in a strange place or under strange circumstances, it is fear again that is dominating, and anger suppressed by fear results in sullen reactions.

Again, curiosity can be badly mishandled, and neither the people who laud it nor the people who check it because it makes for noisy, talkative children get completely successful results, though the former treatment is safer. At its best it makes for the most lasting of valuable qualities—the sustained interest in life as a problem and the willingness to sacrifice much in order to understand the working of some minute branch of it; at its worst it makes for bird-wittedness, and while the teachers of the old school tended to make children apathetic about intellectual life, the new school, eager to answer questions, may make for satisfaction in superficial results. In studying curiosity, as with all other instincts, the more the teacher goes behind the apparent conduct the more likely is he to find the key for the right treatment; for in some cases what on first sight appears to be curiosity, on closer inspection reveals itself as self-assertion. In the modern home where children are seen and heard, the child's continual "What is so and so?" "What does this mean?" is often an attempt at self-assertion, and the conscientious answerer gets no attention. Now self-assertion is as natural and healthy as curiosity, but clearly it is wiser to differentiate the symptoms of the two instincts and treat them accordingly. For self-assertion, something to do that absorbs the self is

the need, and the child, obviously trying to remind us that he is a member of our community, will respond to the stimulus of doing something useful. The curious child, on the other hand, should not be asked to detach himself from the problem in hand until he has solved it; it is quite hard enough for mature people to shake off a mental preoccupation.

All teachers who are intimately acquainted with children out of school know there is something obvious in these suggestions, but it is curious how few schools assume that the child inside school is even twin to his self of home life. For example, a class really wants to see how a certain problem will work out, but if the time-table says they should stop, they stop, and, as the time-table is generally based on the assumption that children are uninterested in school work and will not attend long to any given subject, the children are constantly checked in the middle of an intellectual experience. In schools where experiments have been tried of giving children so much work to do and letting them arrange their own time, it is almost invariably found that they choose larger units of study than those of the time-table. A time-table must try to strike the happy mean between children who work in short and long units, but this fact makes another argument for as much individual work as possible. It is interesting to watch the conduct of one's colleagues at that terrible period when all are examiners, and to note the various units and methods of getting through the similar task of marking, for here we have a case of

people with various interests and capacities applied to a piece of work they all, more or less, dislike. Some at once scorn all normal delights and refuse to do anything but mark, others can mark only for short periods, and are cheered by such dodges as timing each paper, and so on. Now, children were fathers of these men, and probably the method of work the adult has chosen is the method most suitable to his temperament.

In considering the bearing of the psychology of instincts on his professional work, the teacher will find much valuable help from the frank account that any young person can give him of the instincts that dominated his conduct in childhood, and he can obtain more generalized knowledge from the numerous literary and psychological studies of childhood. The knowledge should, however, react on the work in school, and, if he agrees that self-assertive children must not be snubbed and self-abusive children must not be praised for being "good," but put into situations where they will be tempted to make a joyful noise, then arrangements must be made to bring about such changes.

In later sections of this book much must be written about the second and third of Professor McDougall's classes of instinctive actions, for all play a great part in the work of strengthening certain forms of behaviour. Here it only remains to raise the question of how the general purpose of education shows its influence on our treatment of the child in his early years when the primary instincts are dominant.

The frank acceptance that children are neither moral nor immoral, but non-moral beings, who can only become good citizens by self-activity actuated by desire, carries with it the responsibility of giving the child scope for using those instinctive responses that will form the best base for later moral sentiments, and of training him in such habits as make for the good and healthy life of the adolescent and adult. Now, once this responsibility is accepted, and it is difficult to read modern psychology without realizing the force of some such statement of the child's early attitude to life, the values of various branches of school work are entirely altered. While it ceases to seem important that a child should have acquired definite information by the time he is ten, it seems essential that he should make definite responses to certain social calls.

A restatement of the place competition should play in ordinary school work may make the point clearer. Taking as the definition of temperament that formulated by Professor McDougall, "the sum of all the innate qualities with their specific impulses or tendencies," and coupling with it his assertion that the Teutonic peoples have probably a greater amount of pugnacity than any other European race, it is safe to assume that the average child is not deficient in the controls of conduct that spring from the instincts of self-assertion, pugnacity, and rivalry, and that, left to himself, he will tend to be anti-social and play for his own hand. Assuming, then, that he is to grow

from a half-savage, wholly egoistic animal into a civilized, socialized man whose conduct is characterized by the recognition that he is one, and one only, of a community, that the community's interests are his, that his happiness varies directly with theirs, and that he cannot get pleasure at other people's expense, the reader will at once see this change cannot be effected by the formal teaching of formal subjects when such spurs to conduct as are used often arouse self-assertion, pugnacity, and rivalry. In his early years, when an instinct can only be controlled by calling out another instinct, he must be socialized by calling upon his feeling for the crowd, his affection, and not his self-assertion and rivalry. Such treatment is used in good homes, nursery and junior schools, where children have freedom to do as they like as long as they do not interfere with another's freedom—*e.g.*, A must not make a noise while other children are resting, because they are resting; B must not have his dinner in a certain way, because it prevents others enjoying their dinner. Analysis will show that all early specifically moral training runs on these lines, whereas in many cases intellectual training is anti-social and competitive, and hence the self-regarding instincts are given an environment in which to grow.

Children left to themselves will always introduce competition, which, normally originating in A's desire to do better than B (self-assertion and rivalry), should become in adolescence A's desire to do better than A's past self. But A at that age when he is under

the sway of self-assertion and rivalry need not be urged further to this governance by the adult community. Gregarious instinct plays practically no part in the children in the lower classes of a junior school. In those classes the child must be given other-regarding "habitudes" which are essential to the well-being of the community; and, as soon as it is psychologically possible, to call on the other-regarding instincts should be the normal rule, the spur to action not being "Do this and get a prize," or, worse still, "Do this or be punished," but "Do this and save the rest of us trouble."

This new direction of motive is fraught with problems, and devoted altruists must be careful not to fall into habits as dangerous, because unpsychological, as those of the school of educators who believed the ultimate success of school life lay in the number of children who improved their position in life. In the first place, intellectual interests have their root in the self-regarding instinct of curiosity, and, ultimately, as nature will out, we only acquire knowledge because of some personal curiosity, or for some practical (including moral) reason. Hence, the curriculum must be adapted to satisfy the children's needs and interests in a given school. If this readjustment be made, the teacher will be surprised how few inducements to work the class requires. But when inducements are necessary they should be reasonable—*i.e.*, "If A is not done you can't do B, which you desire to do," or, "You spoil the work for your class-mates." The inducements

must only put the true reason for doing the work before the child. The greater the honesty between teachers and taught, the stronger the bond between overlapping generations—a most important bond in a modern State. Finally, the child must be treated as an individual, and hence it is not fair to urge him to efforts for the good of his class-mates, when in reality they are for the good of nobody but the teacher, who wants to obtain certain results.

## CHAPTER II

### HABITUAL BEHAVIOUR

THE psychology of habit has been so thoroughly discussed from the point of view of school life, when, indeed, most of our habits made strong roots, that it is not necessary to deal with it here.\*

However, three points must be noticed:

(1) That habits can be formed depends on the property of the brain enunciated by Thorndike in the following terms: "When any neurone or neurone Group A is stimulated, the nervous impulse will be transmitted to the neurone Group B, which is most closely connected with A, which has been aroused by A most frequently, with most satisfaction to the individual, most recently, most energetically, and for the longest time, and which is most sensitive at the time."† From which it follows that if a teacher decides it is desirable for his class to acquire a certain habit, the ideal conditions are that the results shall be pleasurable and unvarying, and that much repetition at short intervals shall take place. Hence, if the habit to be aimed at is immediate attention to spoken commands, the commander must differentiate between

\* For a most readable and sound exposition, see chap. viii. of James's *Talks to Teachers*.

† *The Elements of Psychology*, chap. x.



commands and discussion, for in discussion it is fair to let a child's mind work on its own lines, whereas in obedience to commands it works on the teacher's lines.

(2) Habits, as the individual develops and "hardens," tend both to modify the instinctive behaviour and also to restrict experimental action; hence, even in very simple cases, a habit may do as much harm as good. Teachers have always been fully aware of this fact, and, indeed, too apprehensive lest a child's first attempts at any art should hamper his later development. Hence arose "needle drill," and even in the present time the genuine dislike of many good teachers to the "trial and error" method is based on this fact. There is such a mass of evidence in favour of children's learning by finding out and doing for themselves that it behoves the advocates to realize the weak side of such learning, if only to guard against it. A child self-taught might acquire a tedious and clumsy method of, say, knitting, and if the teacher is not sufficiently skilful in persuading her to adopt the better way, the child's way becomes habitual. Later, should the child realize her method is faulty, she finds it difficult to alter. Not all the educated men and women who talk with a cockney accent do so out of ignorance; many realize it, but the habit is so ingrained that they decide the change is not worth the energy involved.

(3) Habits must be made by the child himself, and consequently the skill of his teacher lies in helping

him to see their value. The mother who daily reminds her child to clean his teeth is not giving him the necessary habit, and teachers constantly fall into a similar error. If all other means fail and the habit is essential, the teacher must see that it is worth the child's while to make the necessary efforts to acquire it. A knowledge of the child is essential for this purpose, for habits are not a control of conduct that can be superimposed on man, as they must find their roots in his instinctive actions. In other words, habits must grow out of a child's needs, for thus only can one ensure the active co-operation of the child. Even such habits as cleaning teeth regularly, taking medicine, leaving one's room or desk tidy, can be acquired by a child, because his instinct of self-assertion is strengthening; the danger arises when parents or teachers give such responsibility to children before they are ready for it, or, as Froebel pointed out, prevent their acquiring a habit at the moment they desire to do so. The teacher who tidies the room or waters the plants because it is more quickly and better done by her has no right to complain that children do not acquire habits she desires for them. No extreme utterances on all this difficult early training are completely true, but the more children can do for themselves, from the earliest day of life to the latest, the better trained they are. The attitude of the educator must be that it is a punishment to prevent the child from doing things, a punishment that is the direct result of careless action. All educators know, however, of the "lazy

child," who will get out of doing as many things as possible, and who is cited by the lovers of supervision as the case which makes the self-training that is advocated here nugatory. Is the lazy child, however, common? If a child actually wants to do nothing he should be medically examined, and the child who is slipshod, careless, slow in acquiring the usual necessary habits of life, is as often the result of training by too affectionate or too efficient adults as of some innate abnormalities. It may not be out of place to point out the most common causes of these slacknesses in young people:

1. The educator wants to save the child trouble, and occasionally does a thing for him, and so breaks the "habit chain" for the child (*e.g.*, doing up boots that the child can do up for himself).

2. Though the child does not do the habitual act demanded of him, he finds nothing happens—*e.g.*, when he leaves his teeth uncleaned. Now, if the originator of the habit has failed to make the child want to acquire it, as soon as the child finds a lapse brings no immediate punishment he risks being found out in it. Needless to say, it is fatal to overlook the omission or punish it merely by a cross word. If it is as necessary to clean teeth as parents insist, then the child must clean them even at the price of upsetting household arrangements.

3. This brings us to the problem of "standards." It is no use trying to make children acquire standards above those of their age, and it is here that the capable

educator spoils his work; he forces habits on the young of which they cannot see the value, and there is a constant conflict between their inconveniently low standard and his, to them, absurdly high one. Cleanliness, neatness, accuracy, are all a question of degree, and what one housewife calls clean another calls dirty. There is no absolute standard, and a child can only acquire those of the average adult with practice and time. If a standard beyond his power is demanded, he will either attain it at the cost of a more valuable possession (neat writing against honest self-expression), or he will reach it only under compulsion, and will fall from grace immediately the force is removed. There are moments when one must make a child do a thing, but these moments point to our failures as trainers, and should be accounted as such. It is in such cases that his general theory of education helps a teacher. Most of us agree that we cannot make people good by Act of Parliament, and do not want to do so; that we abhor the idea of force ruling us and fear being our guide. If we act on this view, we shall be tardy of using force to compel a child to reach our standards of conduct. Here, as everywhere, the separation of one's theory and practice spells failure.

It is, again, in relation to a teacher's theory of education that he must decide what habits he wishes the children to acquire, but if he faces the fact that they must be made by the children, and not imposed on them, he will probably have a more moderate standard of quantity and quality. In the poorest of our schools

those habits generally given in a good home must be given first. When one realizes what is asked of the ordinary child of ten, one is amazed at his plasticity and cheerful acquiescence, and one feels that many teachers in poor schools might with advantage spend a week in a house where children live a normal, happy life, and note the number of responsibilities they have acquired (in the form of habits to a great extent) and the number they are acquiring. If the teacher then thinks of the child of ten from the bad home, where, for some reason or other, this training cannot go on, he will realize that though the child may be good at arithmetic he will compete unfavourably with his coeval, who is responsible in many different directions. Equally the child who has not been given such responsibilities as running errands, washing tea-things, making beds, feeding chickens, etc., is at a great disadvantage with the child who has.

The study of the training given to children in a good home tends to the conclusion that good habits are "community habits"—*i.e.*, such as tend to make the children useful members of their group. For example, a child must learn as soon as possible to do the simple personal things for himself, and those acts should be made easy for him in order to meet his lack of skill half-way. He must dress himself, but his dress should be simple; he must keep his room tidy, but the room must not be cumbered with other people's adornments; at school he must learn to speak, read, and write distinctly, because

without these aptitudes he is difficult to work with; but such demands must not necessitate the child being rebuked for clear but uncultivated speech, legible writing that does not reach the adult ideal, or reading that does not reproduce the teacher's reading. As the child gets to the part of the subject where certain formal knowledge is literally a *sine qua non* of progress, these intellectual habits, as perhaps they may be called—*e.g.*, of responding 12 to twice 6, of visualizing the map of the Rhine at the sound of the words, of putting on a wash smoothly and carefully in painting—must be acquired. In other words, formal knowledge and training must be mastered as the need arises. Indeed, the whole theory of training in habits can be summed up in the dictum, "Never shirk mental, moral, or physical drudgery once you are sure that it is necessary to your purpose."

This generalization seems to imply that children should leave school endowed with a "general habit" or "habitude," as Professor Welton calls it (a trend or attitude of life dependent on past experience), and hence the vexed question of the making of such general habits is raised. In psychological terminology the problem has been discussed and formulated in the doctrine of "transference of training," and readers who wish to study for themselves the experiments on which the conclusions are based should consult such a work as Rusk's *Experimental Education*. But, as often happens, these experiments have only made more definite and precise the knowledge that is cen-

turies old—namely, that a man is not necessarily reasonable and accurate in life because he is a good mathematician, or imaginative in his domestic affairs because he is imaginative in art, or neat in his clothes because his laboratory is a model of nice order. In the language of school problems, it is futile to assume that because a boy has been compelled to do distasteful tasks in the schoolroom he will do them when he leaves school, or even because he has had to show neat school-books his own books at home will be neat. But what can happen, and does indeed often occur with intelligent people, is that mathematics, for example, gives them an appreciation of the meaning of reasoning and accuracy, and hence they make efforts to practise them in the less mathematical parts of existence. More generally stated, experience in one department of life leads to the acquisition of certain intellectual and emotional generalizations (commonly called ideals), and, given an individual who has a desire to apply these in definite directions, he makes efforts to control his conduct by these newly acquired standards. Good training in early years is of invaluable service to him, for it is by reason of good teaching—not necessarily in school, of course—that the understanding of the value of precision, accuracy, careful thought, and nice manipulation arises. Also, when in adolescence the child grows to an appreciation of these qualities, he should not find a bar to their realization in any bad habits already acquired.

Anyone who thinks about life will find many cases

which point to the conclusion that a training in one department often seems to have no effect whatever on a man's conduct in some other department of life, and though psychologists find that if there be in the second experience a factor common to the first, training will then show, nevertheless, even then it often shows with a difference. For example, a boy who has the habit of clear, legible writing will write his home letters better than the boy who has not, but if the standard of good writing is master-imposed rather than self-imposed, there will be a distinct difference in the boy's two productions. The root of the matter lies in the fact that general habits or attitudes towards life can only be established if the individual desires to establish them.

To the psychologist it must seem amazing that such well-established facts should have to be restated, and yet thousands of schoolmasters act as though they were not. It is not only the layman who says: "Make the boy do drudgery, and do things he dislikes at school, because he must do so when he leaves school." The assumption is common that a habit of drudgery can be transferred from one set of circumstances to another. At the risk of tediousness such a statement must be examined. Suppose, for the moment, the aim of education is to bring up people who will do dull work willingly, to make children drudge is not the way to accomplish it. If a child does work to him dull—*e.g.*, learning lists of dates, unconnected geographical facts, etc.—he either does so because it is easier to



conform than to rebel, or because he is afraid, or because to win ten marks or some such reward is the highest joy in an otherwise dull world. Certain children will not learn such things, and not all the rewards or punishments devised by schoolmasters make them do so. Now, in all such cases the child is controlled by some force external to himself; he learns the dates for the master who makes him, he does not learn the names of the towns for the master who forgets to hear him say them. In either case he sees no reason in the thing, and, once the compulsion is withdrawn, there is no inducement to do the unpleasant act. If he is trustworthy, in after-life he must do unpleasant things, knowing they are unpleasant, because of some rule of conduct that is self-imposed, and it is this training that must be begun in his school days.

Can nothing be done with the problem in schools as they are? Probably more can be done than even the most enlightened teachers realize, if only children are allowed to educate themselves through action rather than be taught by adults. A simple example can be obtained by observing the modern method of learning tables. In the schools of twenty years ago the general custom was for children to memorize tables long before they could understand their value, and years before they could manage to appreciate the actual weight of a drachm or the use of a "chain." The result was children who could say tables but could not tell the questioner if he was 6 yards or 6 feet high.

Gradually teachers realized the value of experience, and now most of the early work in arithmetic consists in giving a child that knowledge which he will need if he is to make and appreciate numerical generalizations. Later, a stage comes when the child can see for himself that he will save time and be more successful in his number games if he learns these generalizations which he has collected in his book in table form, and the skilful teacher is he who sees that the child first finds himself in such a situation that this conclusion is obvious, and, having come to the conclusion, acts on it. Just as earlier in the chapter it was suggested it was unwise, and hence unkind, for the adult to let a child off the performance of some act that must become habitual, so is it equally true that kindness does not lie in letting him off intellectual drudgery. As there is no reason for the child's associating the drudgery with distaste, it is not necessary for the teacher to make it more irksome than necessary; tables may be learned because some such game as " Buzz " is to be played, if this will temper the wind for a class. But the attitude of the learner must be one of doing a dull thing because if he does not he cannot " get on " towards some goal which he wishes to reach. Most children adopt such an attitude towards drudgery with more facility than would be supposed by anyone who only gained his knowledge of them from books on method or from teachers' conferences. The reasons for their cheerful doing of what seem to us dull tasks are worth considering for the light they

throw on the problem. In the first place, a child likes to acquire knowledge that he knows will be useful to him, and the fact that by his own serious effort he is doing so appeals to him; in the second place, his sense of the value of time is less acute than ours, and consequently he does not resent drudgery as the more intelligent among his seniors often do. Look at the laborious effort he will put into the preparation of apparatus for some game which will only be played for a few minutes!

If the school years are full of those experiences in which the child, seeing the need of drudgery, is given training in accomplishing it, he will gain the material for the generalization that drudgery must not be shirked. If, on the other hand, he has been compelled to do distasteful work, he will cease it when compulsion is removed. The modern State needs all its members to be capable of faithfully fulfilling distasteful tasks as a means to an end. The good teacher recognizes this need, and prepares his boys to understand and act upon it. With a reasonable curriculum the task is not as arduous as many that were accomplished under the system of "payment by results."

All that has been said of the training in drudgery applies equally to the other attitudes of mind or general habits that one desires to acquire. If children are to grow up into intelligent men and women, there will come a day when they reach to the understanding of the value of truth and accuracy in thought and speech; if, when the day comes, they have not the

habit of accurate response to questions, they will find it hard to acquire, as the acquisition implies the replacing of a bad by a good habit. But long before they can fully appreciate the civic value of truthfulness they can learn to answer truthfully; in a wise home and school temptations to tell untruths are not given to the child. A good schoolmaster says, "When did you black John's eye?" not "Did you black John's eye?" when he is in possession of the facts; no sincere adult says, "If you tell the truth I won't punish you," when he means, "I won't punish you as much as if you don't." Take away the control of fear and replace it by friendliness, and children tend to be as truthful with their elders as they are with their peers. However, when a child does try to escape consequences by lying it is important to let him see that it does not pay. On the other hand, it is impossible to assent to the dictum, "Be quite sure, and then hit him," which is a summary of the views of many educators; under such treatment it is hard to see how the child is to escape the conclusion, "If I am found out I am hit," while the conclusion we want him to reach is, surely, "If I don't tell the truth I can't be trusted." For the same reason the onlooker finds himself wondering if the great grief expressed by many people over children's lies helps to the right association. Probably the safer steps in the acquisition of this very difficult habit of truthfulness are (1) as few opportunities as possible for telling untruths during the early years of childhood, so that the child learns

to answer truthfully as a matter of course; (2) as the child grows older the utter truthfulness of those he respects, their intelligent disapproval of *ex parte* or exaggerated statements, their explanations to him of why people are truthful, will suggest the right idea about accuracy; (3) if he is intelligent he will see, as he comes to adolescence, that accuracy in work, accuracy in speech are essential. His growing aspirations to be considered a responsible member of his community will spur him to further endeavour even to the very end of being truthful to himself.

It is questionable if any but the best-trained intelligences can be truthful in thought.

### CHAPTER III

#### EMOTIONAL DEVELOPMENT

IN a civilized community the psychic energy of man is not entirely used up by his instinctive life, and there early comes a time when a little child has free energy; it is then that the instinctive feelings can be diverted to other objects and systematic training can begin. Professor McDougall, in his *Social Psychology*, derives all man's more complex feelings—love, reverence, despair, hate, etc.—from the primary instincts with which we dealt in Chapter I. of this book. Whether we agree with him or no as to the actual constituents of such an organized feeling as reverence, it is undoubted that for such a feeling time and free energy are necessary. What happens is this: The instinctive interests—self-preservation and reproduction on the one hand, the herd preservation on the other—do not use up the mind's store of energy, and hence it finds other channels. In little children who are free from responsibility the channel is free play, and, later, community games; but if a child is forced to be old before its time—*i.e.*, to do too much work in the home, etc.—there is no available psychic energy to be diverted into such channels of thought and action as education aims at making.

Given this free energy, a child slowly acquires other

actions besides the instinctive ones, slowly his experiences result in groups of ideas closely knit together, of feelings closely associated with people or objects, feelings and ideas that not only divert his energy into other than the inherited channels of action, but after a time control or even prohibit instinctive action. Now every teacher knows that normal conduct is a threefold process—a feeling, a cognition of that feeling, and a diversion of energy into action. Here it is proposed to consider the growth of the more complex feelings apart from the actual thinking process, though it is absolutely impossible, in writing of thought or emotion as such, to ignore the fact that a growth of emotion reacts on cognition and action, and *vice versa*.

The study of a child's growth of feeling for his mother throws light on the problem. If a baby of a few months old is taken away from his mother, he does not miss her; the average child of three in a congenial atmosphere recovers happily from the loss; the girl of thirteen may feel the loss for years. Such is an everyday example of the fact that the feeling of pleasure that children have for those who are kind to them takes time and opportunity if it is to develop into the lasting sentiment of love. Modern study of abnormal emotional states of consciousness has so strengthened the belief that time and opportunity (or, as it were, the practice of an emotion) are necessary factors for the growth of a sentiment that one school of thinkers would explain the actual cases of love at

first sight as being a suppressed sentiment for another, transferred for some reason to the recipient in question. Be that as it may, the analogy between the slow growth of an idea if it is acquired by personal effort and the slow development of the emotional life of an individual is illuminating.\* The child, for example, starts with little knowledge of a cat, but by use increases it, and as his knowledge increases, he modifies his conduct accordingly. The fact to note is that he does not wait to act till he knows the conditions of action, but learns the conditions by doing. So, also, does he begin with a vague feeling of pleasure in the presence of people who are kind to him, and this pleasurable feeling spurs him to action—*i.e.*, to remain with them, to do the things that make them smile, and so on. By action he learns more, and the knowledge deepens his love or lessens it. Thus, often, when a child says in anger to his mother, "I hate you!" he does for the moment dislike her, for he is gaining a knowledge of his mother that is unpleasing to his instinctive self, though in the end it may deepen his sentiment for her. In some way his mother has thwarted him, and here comes that first experience which will eventually lead to the feeling of security which results from disagreements weathered and the knowledge that one loves one's friends because they are they, and not because they approve one's own action.

\* For one of the most helpful studies of the growth of sentiment, the reader should consult Shand's *Foundations of Character*.



Again, not only does the feeling at once become the spur to action—the child does what he can to prolong the pleasurable experience, to shorten or put off the distasteful experience—but the presence of a strong feeling makes a child more sensitive to the stimuli to the various instincts with which he is endowed. Thus his emotional experiences are increased and strengthened. An example makes this point obvious. If a little child sees his mother hurt he is angry, if she is away a long time he is terrified, if he is self-assertive he yearns for his mother to be the admirer of his prowess.

Similar behaviour in a more subtle or complex form can be seen in adults. Briefly, the stronger the sentiment, the greater the susceptibility to stimuli that rouse it; even the most jealous man only has his jealousy aroused if someone for whom he cares is in question. Exactly the same sensitiveness can be noticed in the less personal emotions—love of one's country, love of some principle of conduct, love for beauty. At times of national danger men resent any criticism of national action, and show distinct dislike for those who indulge in it. A strong hate seeks ways to express itself, and does, indeed, find ways where a less strong emotion could not.

It is to a careful onlooker amazing to see how much energy a strong sentiment seems to command as soon as it is roused to action, and this whether the emotion be centred on a person, a cause, or an ideal. Though the onlooker may call it a waste of life and think the

object is not worth it or the ideal mistaken, he cannot fail to respect the abandonment of self, the absorption in the action that is displayed. The case of the man who is strongly endowed with the instinct of acquisition and who puts all his energy into making his million is an admirable example of such absorption, of the acuteness of thought that is shown in the furthering of the aim, of the fear that is roused if his property seem to be in danger, of the indifference to other pleasures and other aims.

The example just cited is useful for the further study of the feeling, because it illustrates the fact that things uninteresting in themselves become interesting if they are either a means or a hindrance to the development of the feeling. A man intent on his business may be indifferent to his employés, but if they threaten to hinder his progress, in all probability he will not stop at disapproval of their action, but will dislike the actors. Again, if his desire for a fortune is great, no work is too dull and no hours are too long. He does such work for such hours as a means to an end, and many of the clashes that come in business life arise because one set of workers has the sentiment that will make such effort possible and fails to see a similar effort is not compatible with the little interest that others have.

X This willingness, first, to do uninteresting actions if they are conditioned by a strong feeling, and, secondly, to find real pleasure in the means, is, of course, of great importance in the effect it has not only on the

growing sentiment, but on the intellectual life arising out of it. So well known to teachers is this tendency, X that they often rely on some strong sentiment—love for a teacher, love of approval, desire to stand well in the eyes of the school, dread of punishment—to induce pupils to undertake distasteful work: and they maintain that, as some few pupils do eventually get an interest in the subject worked at in this way, therefore it is the correct way of teaching a subject. The answer is that though a few learn to like mathematics who first only worked at it for fear of, or love for, a teacher, many have no strong sentiment that will induce them to the labour that may in time bring interest—strong organized sentiments being a matter of time; to them mathematics spells dislike, as it keeps them from things they would prefer to do. It is probable that the few who boast they were whipped into love of mathematics would have acquired it in any case; by more intelligent methods some of the many might also have grown a secondary interest in the subject. X It is to the thinking man an absurd arrangement by which so many children are forced to practise scales and exercises in which they find no pleasure and see no use in order that, in later years, they may enjoy music and find in it a means of expression. Modern teaching uses more straightforward methods.

Children, then, are not born with strong sentiments towards their mother—they “grow” them, granted time and opportunity—and there is nothing unnatural in the child who loves his nurse better than his mother

if his mother is indifferent and the nurse actively affectionate. When his love for the people with whom he lives, including his pets and toys, does not use all his energy, he will seek new channels for his emotions, and friends will be adopted.

Love for any branch of work has a somewhat similar history. In the middle years of childhood it may, and often does, arise in the suggestion given by a loved teacher or by the child's crowd, though it is doubtful if a satisfactory and stable complex will be formed unless the subject also appeals directly to some instinctive controls of conduct—curiosity or acquisition, etc. But it must always be remembered that children tend to transfer their feeling for a person to the things that person does; on the whole, unpopular teachers make unpopular subjects, whereas in adult life (as in the case of the employer cited above) the tendency is to dislike a man because of some habit or action. In most cases love for any branch of work has its origin in the pleasure that arises in satisfying some instinct—generally the instinct of curiosity or construction. Curiosity initiates the work, the work brings further satisfaction, which in its turn tends to send the child to further work on that side of life rather than another. A, for example, begins botany because he likes making a collection of wild flowers; the work on botany makes him look with fresh interest on flowers, and the strengthened interest will, after a time, urge him to undertake the laborious process of cutting sections. It is clear that a very simple instinctive feeling by this process develops into a

sentiment that may in some cases be a dominating one, sending one man to a certain kind of holiday, another to a Science Degree and a definitely scientific career. It is equally clear that, be it a hobby or a profession, in each case there is a system of ideas that grows with and reacts upon the growth of the man's interest, and that in time the cognitive aspect of the work absorbs far more energy than the emotional.

The modern use of "complexes" to explain emotional states of consciousness is so interesting that it is worth while to look at the problem discussed in this chapter from that point of view. "A complex is a system of associated mental elements, the stimulation of any one of which tends to call the rest into consciousness through the medium of their common affect"\* (*i.e.*, feeling). Certain psychologists extend the use of the term to include "any strongly marked system of mental elements which has an individuality of its own," and would thus include even those associated ideas which deal with the most intellectual side of consciousness. Tansley, however, decides: "Such rational systems cannot in the first instance be classed as complexes. . . . Nevertheless, prolonged occupation with such a rational system will eventually develop an affect, though it may be an affect of low intensity, and in this way a rational system may eventually acquire the characters of a complex."†

The reader will see that Tansley differentiates the two types of associated experience—the more purely

\* Tansley, *The New Psychology*, p. 5.

† *Ibid.*

emotional and the more intellectual. It is proposed to deal with the more directly intellectual process in the following chapter. It must suffice to point out that a function of a complex is to promote both thought and action. John's love for his mother makes him jealous of the new baby, thus bringing into consciousness an "affective element," but it also causes him to make and carry out some plan for attracting his mother's attention.

Perhaps nothing in modern work has had such an important influence on education as the fact that psychologists have shown that we are men of feeling first, and that reason is a later addition to our equipment. It is true that the need of the State for active, self-reliant citizens would eventually have forced teachers to try to make such citizens, but it is to modern psychologists that we owe the insistence on the motive force being desire. A teacher might loyally do his best to educate the kind of citizen the State needed, but if his methods of work were wrong in regard to "a common little boy—just a little wild animal running about on its hind legs, amazingly interested in the world in which it found itself,"\* he would employ energy and time to no purpose. Schools are gradually becoming places where every effort is made to give children right desires, and to train them to think carefully about the means of realizing their desires in action.

What training must the schools give to these

\* Hudson, *Far Away and Long Ago*, p. 17.

potential citizens of a civilized State, where they will find time and energy for feelings and actions other than those directly connected with the self-regarding or the herd instincts ?

Here again, the ideals of the community indirectly, of the parents and teachers directly, must point to the end. At any rate, in State-aided schools the " crank " teacher, as he is so often dubbed by his crowd, the teacher who thinks, for example, that mental and moral salvation comes from the study of one pet subject, say biology, has no place. No one teacher can lay down the ideals others are to work for, and though a general discussion on subject-matter has its place, in the end it is only well if each school works out its own salvation in its own way. But the modern teacher's belief in the importance of aiding the growth of the right emotions is so new in practice that a summary of the chapter in terms of conditions in school life that will make this aim possible may not be out of place.

(I) Instinctive feelings and reactions are the fundamental facts of life, and any attempt to ignore or suppress them spells failure. In the chapter on instincts it was suggested that in the early years the only way of training was to substitute one instinctive control for another.\* So school work must grow out of a child's interests at a given age. His curiosity, for example, leads him to want to know his world, his instinct of construction to make things. The satis-

\* See Chapter I., p. 7.

faction brings in its train secondary interests—reading is undertaken in order to read names on engines; in a civilized community, once the art is acquired, there is no saying where it will lead.

(2) For the secondary interests, that include strong attachment to the intellectual and artistic sides of life, time and opportunity are necessary, and, at whatever cost, the community must see that both these conditions are found in the early years of adolescence when secondary interests are strengthening their hold. Thus, if the greater part of school time is given up to the acquisition of the means of learning—reading, figuring, and writing—means for which the child often sees little use, he has not time to grow an interest in some intellectual or artistic pursuit. I am not suggesting that children leave school without learning the elements of reading, writing, and arithmetic, but I am suggesting that the more these methods of gaining knowledge can be used as methods, and the less be made ends in themselves, the better. If one looks at the time-tables of certain schools, one would think that either all the children had an “instinct” for arithmetic that it was dangerous to suppress, or else that no one could be an Englishman without it. Yet, of all arts acquired at school, it is the one most easily forgotten—mainly because it is taught to children who have no use for it. But if all the opportunities for using arithmetic were given to the children—*i.e.*, they did the arithmetic arising out of their own school and home life—they would probably grow an interest in it.



Opportunity is equally essential. A love of literature cannot be taught; it must grow, and it grows by what it feeds on. Many of the children who go to the elementary schools, and, indeed, to secondary schools, get very few books at home, and in some cases very little time for reading. It is in school that they must find books and time, and yet many schools, good in other respects, give to "literature" one hour a week, and give a child no chance to have books and in them to find what he wants to read. Out of his own reading should, clearly, come the lessons on literature. So, too, out of their reading could come his interest in geography and history.

(3) "Time" means as far as possible the time a child wants, "opportunity" means the occasions he can use, and successful teachers realize these facts. It is utter nonsense to say the average child of thirteen has every opportunity of learning to love literature when the library consists of books that demand the trained power of concentration of the adult. More people are estranged from good literature by being given it too early than teachers always realize.\* A child's own time also needs careful consideration. Hardly any of us will give children sufficient time in which to be children, and as soon as we begin to urge them to the secondary interest because we think they are not making progress, we are liable to waste our energy and their time.

\* Cf. William James's theory that good philosophers are wasted to the world by setting young men to study the subject at too early an age.

(4) Though in this chapter attention has been directed primarily to the emotional side of life, it must be remembered that the normal behaviour of an individual includes feeling, cognition, and action. The divorce of feeling and cognition from direct action is completed with some ease by trained thinkers, where the actual thought uses up the energy that in more normal cases would be expended in action. But in children the threefold process should be completed. Indeed, in the training of æsthetic feelings the course followed has often to be one in which a child sees a lovely picture, wants to copy it, and, having done so, is induced by the teacher to look at the original more carefully, in order that he may make a second and better copy. In early life action tends to follow emotion rapidly, and education for most young people implies a training in the suspension of action—*i.e.*, a training by which the child acquires the habit of thinking what is the best course to pursue instead of adopting the first that flashes into his mind. Such training in a willing suspension of action must not be confused with that very common form of teaching, so often adopted in such subjects as literature, in which appreciation is followed by instruction, but not by any active creative or imitative act on the scholar's part. Teachers of English have now realized what an important part verse-writing, play-making, magazine-producing, play in the development of an understanding of literature; it is because the normal psychological process is thus carried out.

Thus interests connected with all school subjects are strengthened by action—real action on the part of the children, and not “expression” work dictated by a teacher. Nor need a teacher fear the children will learn less this way, for it is, surely, when one tries to do—be it to make an historical play, or a map projection, or a doll’s outfit—that one realizes one’s ignorance, and goes to whatever authorities one knows for help.

## CHAPTER IV

### THE MAKING AND FUNCTION OF THOUGHT

**A**NALYTIC psychologists have dealt extensively with the making of concepts or generalizations, and if teachers are not acquainted with the process they would do well to consult such a book as Stout's *Manual of Psychology*.

Here, though it is wise to recognize the stages enunciated as essential by Stout—Observation, Comparison, Generalization, and Naming—it is proposed to look at the process from a different angle, from that of the teacher watching the instinctive, slightly civilized little boy or girl in the home. How does he acquire those first generalizations on which school-masters must build, and how far should his natural modes of growth be followed in school ?

Some light is thrown on the problem by tracing the first ideas of a child to their origin—*e.g.*, in the early days, when he tries to apply a word like “pussy” to all moving things of a certain size, it is because he has a mind that can retain impressions and a mother who has given him the association of something warm and soft and moving with the sound “pussy.” Long before a child gets to the age of having formal teaching, he has acquired hundreds of these simple memory

associations that are the result of his own experiences interpreted in other folk's words, words which he retains after a varying number of repetitions. His use of them shows his false interpretation, and gradually, mainly by adhering to the common use of words, he alters his ideas to conform to those of his elders. If a child could do no more than accept the words and ideas of his elders, it is clear knowledge could not advance. In many cases this traditional knowledge is the last stage a child reaches; for example, a woman who is brilliant at mathematics may fall back on the knowledge of her mother and nurse when it comes to bringing up her own child; hundreds of young people think about religion, conventions of conduct, exactly as their mothers and fathers thought; and, indeed, in all those cases in which people are not urged by curiosity and need to go further and probe more deeply, knowledge tends to be merely this form of memorized tradition. That greater understanding of life and nice accuracy of expression do become more common as the generations pass is probably due to the fact that most individuals find themselves in positions where the traditions of their elders have to be reinterpreted and modified by personal experience. If training were more easily transferred we should, of course, be more inclined to argue that because we had found early knowledge faulty in department A, we should distrust it in department B, but mental inertia, in most of us a stronger factor in life than physical laziness, prevents such activity. In other words, we grow at times and in

places and unequally, and very few minds make steady all-round progress.

The acquisition of traditional knowledge goes on slowly through childhood, and educators strive, rightly in many cases, to train the children in the knowledge and correct application of traditions. Thus, much of language teaching consists in handing on to the youth of the community the accepted tradition, and when at five a child talks of an "unworking" day, he is told there is no such word as unworking. Ideas thus acquired tend to grow as a result of the child's own activities, and are modified by his growth until he reaches the traditional standards in some cases, or, at his own points of growth, goes beyond them.

But, as Professor McDougall has pointed out, all people are to a greater or less degree endowed with certain innate tendencies which enable them to "catch" emotions, actions, and ideas from others. In terms of psychology, these three innate tendencies are (1) the sympathetic induction of emotion; (2) imitation, by which we copy another's actions; and (3) suggestion—"a process of communication resulting in the acceptance with conviction of the communicated proposition in absence of logically adequate grounds for acceptance."\*

Obviously, the psychology of suggestion is of vast importance when one is considering how children obtain ideas, for though it is hard to say in a definite case whether a child has obtained knowledge as the

\* McDougall, *Social Psychology*, p. 97.

result of simple memory associations or by the quicker process of suggestion, there is a great difference in the attitude towards the resulting idea. In the first case the modification of the accepted knowledge is easy; the child finds that another soft warm thing is called "dog," and alters his speech after a few trial and error experiences. But the very essence of the innate tendency of suggestion is that the idea is accepted with a certain emotional tinge, "with conviction," as McDougall says. It is not an adult's interpretation of the child's experience, but the adult's way of giving ready-made experience to others. This difference is so important to teachers that it must be carefully tested and weighed. A child tastes a green apple and finds it sour, and his mother explains to him that green apples are unripe and consequently sour. Afterwards his mother notices he refuses a Newtown pippin because he associates its colour with sourness, and she urges him to try it, and explains that it is only certain green apples that are sour. In such a case through his further experience he is acquiring a fixed association of ideas. But if, apart from any experience of his own, he is told by his elders, "Green apples are sour," and he respects those people, he first accepts with conviction their views, and then tends to resent any questioning of the truth thereof. Conversely, if for any reason the people who thus exercise what is called "prestige" suggestion over him lose their influence, he tends to look with disfavour on the ideas they have inculcated, whereas the traditional knowledge that

has been acquired, in part at least by his own efforts, remains unquestioned.

Both these methods of acquiring ideas are different from that by which the generalization that is reached is the result of one's own experience—a method that might be called thought proper, and which must be dealt with later in this section.

Assuming that children do acquire ideas both by association and suggestion, the question still remains as to when these are desirable ways of learning.

The first method described in this chapter, by which as a child grows to knowledge it is given him, is natural and invaluable to the race. No matter what theory of childhood we hold, it is obvious that before a child leaves his pedagogues he must be able to move with some freedom in the world of accepted conventional knowledge. The limitation to the amount of "telling" that a teacher can indulge in—for it is an indulgence—is fixed by the amount of knowledge a given child, or class, can really use, and this amount varies, firstly, with the children's powers of receptivity and retention, and, secondly, with their need for such information. Thus, a boy who is interested in railways will not only listen to, but retain, a vast amount of information to which his brother will attend but casually and retain inaccurately. Teachers who urge that children should find out everything for themselves, or who make the condition of giving knowledge that there is some direct need (which generally means a practical need) tend to forget the number of intellectual needs interest



will arouse in one, and that, if first-hand experience cannot be obtained, to receive it second-hand is a delightful pastime.\*

The safest guides as to how much of such knowledge should be given to children are gained by the study of children and of the actual subject-matter. In language teaching a child must be told how to form plurals as soon as he wants to use a plural, but he must not be made to learn all ways of doing so when he merely needs one; in all matters that are merely conventional, the convention should be told on the one hand and learnt on the other as soon as it is needed. But because for the most part the function of the older generation is to initiate the younger into the conventions, customs, and manners of the race, this telling process has, as it were, spread over into realms of study where there is no need to initiate the child in the lore of the subject. For instance, though it is obvious a child must be told much about language or arithmetic, it does not follow that either his inner need or that of his race demands he should be told how to draw a tree or how tadpoles become frogs. To show a child how to draw leads to his copying mechanically instead of attempting to express his own mental picture; to describe processes in life he can see for himself not only deprives him of the joy of discovery, but burdens him with information that may actually retard initiation into the pleasure associated with one

\* See, for example, the avidity with which a practical naturalist will read the account of other people's work in unknown countries.

of the branches of real thought—*i.e.*, that of observation and the record of the results thereof.\* There is no justification for the giving of such knowledge. Admirable citizens go down to their graves ignorant of the growth of tadpoles or the germination of a bean seed.

On the whole, educators tend to instruct and inform to a degree that is wasteful of their energy and the children's time, partly because of the tradition of school life, partly because we find it hard to give the new generation time to learn in the slower school of experience. A child's reaction time—the interval that elapses between the receiving of a stimulus and the response to it—is naturally longer than the average elder's, and there is a constant attempt to hurry children not only in their action, but in their thought and emotion. Because children are at the mercy of prestige suggestibility, we can easily throw dust in our eyes that blinds us to the fact that what is actually happening is that we have the generalization, gained by much work and careful thought, and the children accept it with conviction, and in many cases with no understanding of its logical proof. They accept it because we are we, and they have faith in us.

Nevertheless, here, as elsewhere, to refuse to employ

\* The whole question of when to tell, when to refrain, needs most careful investigation. A reader of this chapter reminds me of the enormous value "suggestion" plays—*e.g.*, a walk with a bird or flower enthusiast may add another interest to his companion's walk, but probably only if the companion is already fond of the country and some country things. This proviso may give a clue to the teacher.

power because it is dangerous is to refuse life. The only course open is to realize when such a force can be used to advantage and how to train children to resist it when it is harmful. Now, the teachers who stand aside and declare that all suggestion is mistaken are refusing to use the force, but also are refusing to open a gateway to social communion for the child. A child who cannot learn to act by imitating others' actions, or who is unable to accept a generalization until it appears to him to be proved, is at such a disadvantage in the universe of daily life that he can hardly hope to do well. Also, if a child has the tendency to respond to suggestion in a marked degree, the teacher who ignores it leaves him at the mercy of those who use and even, perhaps, abuse it. The reasonable course is, surely, as follows:

(1) Only to suggest such ideas as are necessary for the child at his stage of development, and that he cannot at that stage get for himself. Thus, the simple ideas of homely morality—*i.e.*, considering others, speaking the truth—are fundamental to ethical life, and can only be gained by suggestion, as the trial and error method is too dangerous and the logical work on life that leads to ethical generalizations too difficult. Equally with other more technical work. A teacher sometimes has to say: "The proof of the statement is too difficult; you must accept it from me." If the attitude of the children is one of respect in his knowledge they will accept without hesitation, but they should only be asked to do so if the knowledge is

necessary for some work on which they are engaged, for, though they cannot follow the making of the generalization, they can test its results. Children cannot understand the explanation of tides or winds, but they can know and make use of the facts.

(2) Suggestion must be used charily, and children must be encouraged to test suggested ideas. And as children become adolescents and adolescents men and women, so should they grow more inclined in hours of insight to test such ideas as carried them away at moments of excitement and susceptibility. In other words, suggestibility should be a characteristic of childhood and youth, and not of educated manhood, when organized systems of knowledge can be called into play. If such is to be the end for which teachers are working, they must, of course, encourage questioning, delight in wordy combat with their class, and delight no less when the class holds an opinion counter to their own. Possibly one of the reasons why so many people resent criticism and take it as a personal insult if one disagrees with their statements is because in their childhood and youth the people whom they respected took up this attitude; hence they in turn feel that such must be theirs. Open discussion, constant questioning—not of the Socratic type, when the teacher always appears wise, the pupils fools—active belief in the efficacy of all members of a community thinking their own thoughts: these are the conditions which give the environment in which suggestion makes for righteousness.

In both the processes with which we have been dealing the child is, to a greater or less degree, passive; his mother or instructor tells him the name of the thing he is watching, suggests to him the idea he should hold. On the other hand, real thought is essentially an active process, and whether the result is the generalization so fully analyzed by psychologists and logicians, or a direct modification of conduct, the process is much the same—there is some unknown conclusion to which the thinker desires to attain, and he uses as a jumping-board such part of his past experience as is relevant. This process can be watched in its simplest forms in very young children, who find their own way of solving their own problems. Two typical examples must suffice. A girl of four wanted some sweets that had been bought for a visitor; her past experience taught her that she must not ask, but that the visitor was likely to give them if she knew they were wanted. She accordingly said, "I mustn't *ask* for sweets."

Her brother, aged three, was playing shops. "But," said an onlooker, "you have no scales." He took his long pencil and stuck clay on one end for a weight, clay on the other for cake, balanced it on his finger, and made the "cake" equal in weight to the clay. His conduct pointed to a markedly careful observation of scales. The onlooker asked who showed him that way, but he at any rate was sure he "did it for himself."

Probably the most careful and elaborate thinking is different from the simplest in complexity but not in

kind. If the reader will test this statement on his most intelligent friends—unless they are professional psychologists or logicians—he will find that nearly all of them say, “The generalization, or decision, or conclusion, or thought, comes of itself,” and only very tactful treatment will get the additional information that consideration of past experience had been going on before. Such investigation seems to show that A has for some reason made efforts to consider a problem—say, for example, the exclusion of the Japanese from North Australia. Exigencies of time and the rate of time at which his mind registers conclusions postpone the solution, but the train of thought once having been started, it continues in spite of the fact that the conscious self is busy with other things.\* Then, very often quite irrelevantly, the subconscious captures the attention of the conscious mind, and, in the case under discussion, the thought arises that if one recognizes the efficacy of unrestricted movement of commodities surely a similar fluidity of human beings is good. It is worth while still following the mind’s course. The generalization that one’s belief in “free trade” should affect one’s attitude towards “free settling” seems at first to solve A’s problem. But on further consideration, though he may acknowledge the help given him, when he tries to see how the generalization applies, he realizes he is not yet out of the wood. The cases

\* The relation of the conscious to the subconscious self is one of the most interesting problems that the psycho-analysts are attempting to solve. In this book only such conclusions as are generally accepted by all psychologists are assumed.

are dissimilar; the very fact men are not commodities to be handled leads him to hesitate. So by thought, acceptance, testing, modification of the earlier idea, he goes his arduous way encouraged to proceed only by his small successes and his real desire to get clear on the matter. But if he has no desire and no need to think out the rights of a given problem, if, further, he is not trained in bearing with equanimity the slings and arrows of the process, he will not pursue his object after the stage of getting a generalization that seems at first sight successful.

This process may, as in the given case, be interrupted, or it may in the schoolroom or study go smoothly from start to finish, but the fact remains the same—that at some time, under presumably favourable circumstances, from a consideration of past experience, the thought is created that helps to future conduct.

It is not, in our present state of ignorance, wise for teachers to lay down definite rules for the making of thought or to insist on the generalization coming as a result of data adequately displayed at a fixed time. A problem one has been boggling over for months solves itself as one is thinking of anything or nothing, and, alas! until tested, the false solution looks as attractive as the correct. So do minds work.

One more disability to thought in the classroom or lecture-room should be noted. The best teacher, eager for his scholars to think for themselves, having ensured the conditions for original work, must then face the fact that where one class gets the desired

conclusion in one lesson, another may take ten, or may never get it. This difficulty is partly due to the psychology of the crowd. One child gets out certain data, and so has one part of the necessary experience; another child near him has this part of it suggested to him—a totally different matter. Hence it often follows that though the class as a whole reaches the necessary conclusion, no separate individual has the complete experience. Thought is above all things an individual achievement. So true is this that in the brilliant lesson, when the conclusion is reached at the right time and the right place, it is probable that no single child could reproduce the “thinking process.”

What generalizations should be acquired by hard mental effort? If the process is so tricky and results so fickle, have teachers time to encourage individual thought when memory work and suggestion are quicker and more sure of results? Here, again, a teacher's view of the value of thought reacts on his work. But if he desires the democracy to think rather than to follow others' thoughts, he must help the boys to face the battle and to enjoy it. If he believes thought gives a value to personal life that is only equalled by emotional experience, it is a value he must help his class to appreciate, and he must train them to think.

Clearly the fact that thought needs effort and far more time than instruction leads to the conclusion that if children are to be trained to think, less tabulated knowledge, fewer generalizations, can be shown than is generally expected by school examiners. The test



of a man's training is not what information he has, but how he solves the multifarious problems that come his way and in which he is interested.

It is not the province of this book to decide what exactly are the ideas with which the study of history, geography, etc., should endow the child—that is for the specialist teacher. But two considerations should be borne in mind when planning the work of a school.

(1) The psychological fact of apperception, which the man in the street states in such words as "We see only what we know," or "A man cannot give the lie to his past life," makes the giving the right sort of knowledge of the utmost importance.\* The process of apperception can be studied in any good textbook on analytical psychology, and probably most readers of this book have been conversant with it since their college days. Briefly, in the words of William James: "It verily means nothing more than the act of taking a thing into the mind . . . being one of the innumerable results of the psychological process of the association of ideas."

The importance is at once seen. Ideas, once acquired, for good or bad react on the present and the future to such an extent that no one can see or think impartially, if impartially means uninfluenced by past experience. A teacher can no more look on his class-

\* Modern psychologists do not as a rule separate the influence of ideas on the mind from that of other mental states, and "complexes" of experience are as emotional as intellectual in content.

room as the visitor does than an engine-driver can see an engine from the point of view of a little boy. Teachers constantly forget this fact, and because to them it seems obvious that  $3+2=5$  they expect it to be similarly obvious to children after what seems to them to be a reasonable time. Only by the most severe training in imaginative thinking can people see things from a new angle, and hence it is most important that what one learns in childhood, what attitude one acquires towards life and men and matters, should not in any sense tend to false thinking in later life. To unlearn and start again is difficult enough in the life of an art student; it is more difficult in the life of a thinker, because the faults are not at once apparent and cannot be easily rectified.

(2) If the doctrine of apperception leads one to teach and learn with caution, the necessity for the ideas that one holds to be "living" leads one to select bravely, and to give time to such work as will supply the intellectual needs of the individual, be they what they may. Hence schools should consider the needs of their scholars, for the knowledge gained for some trivial purpose and then relegated to the rubbish-heap of the mind, perhaps "to come in useful" some day, perhaps to lie there smothered by new experiences, is seldom worth the effort of getting it. What is worse still, it gives the ordinary man and woman the attitude to learning that makes them think it is all very well for schoolmasters, but of little use in real life.

Be it by suggestion or by thought, let the ideas that

come be "living ideas." Professor Dewey's statement of the function of a living idea makes an admirable summary for this section of the chapter.

"A true conception is a moving idea, and it seeks outlet or application to the interpretation of particulars and the guidance of action as naturally as water runs downhill. In fine, just as reflective thought requires particular facts of observation and events of action for its origination, so it also requires particular facts and deeds for its own consummation. Glittering generalities are inert because they are spurious. Application is as much an intrinsic part of genuine reflective inquiry as is alert observation or reasoning itself. Truly general principles tend to apply themselves. The teacher needs, indeed, to supply conditions favourable to use and exercise; but something is wrong when artificial tasks have to be arbitrarily invented in order to secure application for principles."\*

\* *How we Think*, p. 213.

## CHAPTER V

### IMAGINATIVE CONDUCT

IF the reader turns back to the description given of real thought—*i.e.*, the intellectual process by which a man uses his past experience to enable him to solve a new problem—he will observe that the mental act differs from other ways of acquiring knowledge in that it is creative; the results of A's thoughts may already have been reached by others, but for A the act is original—he made the thought, though, like other makers, he cannot explain how he did so. This creative power that all of us possess to a greater or less degree is in this book called imagination, because the essence of the psychological process known as imagination is that it is creative, and the medium through which the power works is of secondary importance. Perhaps, in trying to get at the root of the matter, it is wise to think almost entirely on the creative aspect of imagination, and neglect the problems of the schoolroom as to the relation between interpretative and creative on the one side, and between emotional, practical, and intellectual, on the other. The facts of greatest importance to teachers are that we all to some extent have this power of "making," that if we do not give children opportunities for exercising it they will find them for themselves, that if

by manhood they have not the knowledge and training that will enable them when the moment comes to "make" solutions for the problems they must solve, we shall be surfeited with short-sighted views, remedies that cannot cure, panaceas that cannot work.

It is necessary for those people who believe that emotional and intellectual life show fruits in conduct to realize that in all work in which our aim is to develop the creative side of a child's personality this three-fold training must take place. The last chapter suggested that the difficult and slow process of original thought had in all cases its origin in some desire; the desire leads to the attempt to summon into consciousness all experience that can be of use;\* the process ends in action. The action may be the making of a picture, the singing of a melody, the solution of a mathematical problem, the manner of dealing with a friend; it depends on his training whether the actor can explain his act, can see its roots in desire, the influence of his past, and the miracle of the new birth. On the whole, it is those of us who at any moment are onlookers rather than creators who can see the process, for at the time the process itself absorbs all available energy, but teachers should try to train themselves in the analysis of conduct. Thus we see A has spoilt a good solution of a problem by his lack of "foresight," and we know he "jumps" too soon; B, on the other

\* The attempt is often far from successful. Hence one's grief when, after action, one realizes "If only I had thought of (*i.e.*, recalled from experience) so and so," and one's relief when one can say, "I couldn't have thought of that."

hand, summons all his knowledge to his aid, but never dares to jump into the unknown—it may be he fears disapproval; while C, with less experience than either B or A, goes farther in creative work. This power of creation, a power that makes new life material out of very little past experience, is the characteristic of the creative genius. One constantly marvels at how he “did” it, how he thought of this way or that; one always feels that, no matter how much work he produced, he could do more.

In training average children it is well to stress the value of thinking over their knowledge before they come to a conclusion, and having reached a conclusion to try to forecast its results, whether the action lies in the universe of one's relation with mankind or in that of one's intellectual or æsthetic interests. The practical interests, as Professor Mitchell calls them—*i.e.*, those dealing with conduct—are often neglected in schools, and yet here, if anywhere, people need training, and here such studies as those of geography and history should be of great value. In the school, as in the good home, the little child should be given constant opportunities for dealing with his fellows; he must have opportunities for doing things for them, for accepting offices, for seeing how, in actual life, what pleases him may be distasteful to others. It is allowable, for example, for Mary, aged three, to give her mother a doll for Christmas, but by six she should be able to interpret her mother's desires better, and at sixteen she should not be declaring that other people's

extravagance in spending should be prevented, while resenting criticism on her own.\*

Such training in social life, which depends on the growth of the herd instinct and sentiments developing therefrom, is in reality a training in what might be called imaginative conduct, and though its origin lies in such simple acts as sharing one's sweets with others, in its final development it will differentiate the man who understands his fellow-men and acts with them from him who would, maybe, willingly help, but fails to understand how to do so. For examples of imaginative conduct and its reverse the reader need not go to the schoolroom or lecture-room; they are in his daily life, and he can watch the way some people learn by experience to understand more fully and act more sympathetically while others fail. In this sense, I take it, a real statesman has imagination and good-will, while the man who has only good-will, and is without either this power of insight into other people's minds or the capacity to realize what result a given action will have on others, fails as a governor. Because of this lack of imagination a man who, by his own ability in a certain piece of work, becomes a foreman or manager may fail to get good work from others.

Now, though creative power varies with individuals, the hope of a better state of social life lies in the

\* A common practice with young students of social science, who bitterly resent extravagant expenditure by men and women of the working class.

fact that imagination can be developed, provided that people are given opportunities for action. Schools should, almost before any other duty, undertake training in social conduct. It is true that in most public schools conduct of a certain social type is demanded on the playing-fields, and that "Play up, play up, and play the game" moves many adolescents to social action. But life does not take place on a playing-field, nor has the game a set of constant rules. It may be argued that life does not take place in a schoolroom, but given a modern school, where children have freedom, where the work has some connection with the growing intellectual needs of the community, it is far more like the life outside, and can consequently become a better preparation for it. If by twelve years old a child has learnt to restrain his tongue, not because he is afraid to speak, but because he will disturb his neighbour, if he has learnt to do certain distasteful work because it helps others in his class, he is on the way to become a good member of a community.

Such training is not difficult, but it must be constantly remembered. The self-assertive child must be trained to think of others' rights always, and not allowed to be self-assertive for the benefit of visitors and then snubbed for the benefit of the class. And, above all conditions, it is important the children consciously and actively take their share in training themselves and the class. In a small country school which is "mothered" by a head mistress who has no capacity for directly imposing her personality, the prefect



system has been developed to such an extent that the rôle of the head mistress lies rather in tempering the wind to the individual delinquent than in backing the prefects. At the age of thirteen or thereabouts children should have reached the stage of morality when they find it unforgivable to "let down the school." But, firstly, the school should be the school, and not the scholars, for in life it is not only one's coevals who must be considered; and, secondly, the older members of the school—the teachers—should be far less under the domination of the herd instinct, and it should be their province to safeguard the exceptional individual against his crowd. Teachers often fail here, perhaps because the teacher is by his training almost tyrannized over by the herd instinct and its further developments. It is easy to think because it is good for the school that attendance should be high or scholarships won that it is the duty of A to be regular, B to work at classics. It is better for A to do what A thinks right, for B to learn what B can do best, than for the school to get 100 per cent. of attendances or B to gain a scholarship for his school. If the teachers could constantly give the children opportunities—especially in adolescence—of choosing between their own standards of conduct and those of the community, of seeing that different people think and act differently, but not necessarily wrongly, there would be fewer instances of the adult herd behaving unjustly towards recalcitrant minorities.

Two conditions seem essential for such training:  
(a) The herd must make active service as well as passive

obedience necessary, and though any community, be it school or home, must exact less from the youngest members, some service should be expected of all. A child thus consciously taking part in the life of his community feels himself one with it, and when the conflict comes between his desire for some personal end and service to the community the active acceptance of responsibility for the social welfare in the past will be of great help in his time of trouble. (b) Together with individual training in active service, teachers must undertake the education of the herd; and as in youth the herd instinct is very strong, what is most necessary is that any community—mainly, of course, through its class-conscious leaders—is given practice in delaying action, be it in words or definite conduct, in order to give time before judgment. It was interesting to note that while the Conscription Bill was passing through the various stages there was a general agreement in the House of Commons on the exemption of conscientious objectors from military service. But the Tribunals, who carried out the Act, were dominated by the herd instinct, and without that training which demands the suspension of instinctive action which is one of the first necessities for imaginative conduct. Hence they acted as a herd in many cases, and “rationalized” their conduct by declaring the men to be shirkers. So in earlier days at school they had tyrannized over boys who did not accept the conventions of the place—a practice which is as bad for the individual as the herd. Such treatment encourages certain individuals to be

different from the rest of their community, and they become self-conscious and insincere; the normal young animal with whom we are all acquainted is, with all his faults, more likeable. But under wise training, when throughout a school children have responsibility, have some say in what work they do, try to curb their instincts when they are anti-social, but have freedom in other cases; where the growing adolescent takes responsibility for his class or school, but also takes far more responsibility for his own intellectual and æsthetic development—in such a school it will be “ordinary” to think and work and act out one’s own life, and no member of the community will marvel at others or himself.

If the greatest stress in this chapter has been laid on imaginative conduct, it is because the place of imagination in thought and æsthetic life should be the work of specialists writing on the teaching of mathematics, history, geography, etc. But certain facts should be emphasized in a more general treatment of the subject, because the greater the specialist the more he is likely to assume his subject can give all-round training in all branches of life.

In the first case, though no intelligent thinker now asserts mathematics trains accuracy, literature imagination, nevertheless definite subjects do take their place in the making of an individual citizen because they help him to understand definite problems which he will have to solve. Thus biology and history should help men to realize that it is impossible thoroughly to

understand any living organism without a knowledge of its development. Art in all forms—music, painting, dancing, and literature—gives scope and power to the child to express himself. Because they give this freedom to self-expression they are often, and perhaps rightly, said to give greater play to a child's power of making. But, on the other hand, mathematics, history, geography, give children material for thought, and, if treated rightly, for creative thought, for the careful teacher sees that his students do not obtain all their generalizations either by memory work or through suggestion. Perhaps it suffices here to say that those subjects that call for least experience of life, but for the greatest use of the instinct of construction and imitation—*i.e.*, all forms of art—should play a very great part in the education of children up to fourteen. As the child becomes the adolescent and has greater power of prolonged work as a means to a desired end, as his interest in the life around him deepens, he is more capable of careful thought, and his work in history and geography, for example, should no longer consist in the interpretation of description and story, but should be concerned with the causes of and reasons for things, causes and reasons that he plays a part in elucidating. Only such training will give him the necessary understanding of the amount of patient thought that must be undertaken if one is to deal faithfully with the responsibilities of a "citizen of the world."

Finally, it is essential above all things for teachers

to differentiate between the various stages in the growth of imagination, or such fallacious statements as "little children are interesting because they have so much imagination, boys and girls are dull for lack of it," may blind them to the fact that it is a bad curriculum that makes an imaginative, keen child into the lethargic schoolboy. A young child appears more creative because he has so little knowledge that he has not our standards of reality. A sofa is not for him an object for certain uses, and hence he will jump on it, dive from it, or use it as a tram as he desires. For such action—good in so far as he himself adapts means to a desired end—he has our sympathy, but when the schoolboy, from the same lack of knowledge, keeps unhappy mice in the desk he reaps our disapproval. The absence of any systematized knowledge, the strong desire to construct, serve as factors in a child's play. The interesting stage arrives when either traditional knowledge or a suggestion from older children makes him discontented with his knowledge, skill, or "play" things, a discontent which often causes him to throw away all childish things and become a sedulous ape to an older friend. It is often at this stage that school life fails to help him; in the artistic side of his work he should be helped to acquire the technique that will enable him to overcome the childish faults that now displease him; in the subjects that deal more directly with his life as a citizen—arithmetic, history, geography—his needs and interests should be carefully studied, and the school should work

with, rather than against, them. The curriculum of the "middle" school needs very great care and more revolutionary treatment than that of either the junior or senior schools.

In adolescence imaginative thought plays a great part in life, and the danger is here that thought and action are often separated. The younger child thinks of things on the spot, as it were, and generalizations are the result of actual work on things as they are. The older boy or girl often tends to find here and now petty and trivial, and hence his thoughts embrace the universe, his feelings mankind. Abstract work—real study of history, world geography, and its problems—now appeals to him, and the teacher's work constantly lies in the field of urging more careful verification of references and less sweeping generalizations. It is the time for self-expression in art, but unless the middle years of school have added facility the adolescent will be ashamed of others seeing his work, and will either refrain from expression—a dangerous state—or go obstinately counter to all traditional modes, a conduct which is less dangerous than restraint, but detrimental to further progress.

What teachers sometimes fail to realize is that at each stage, in his own individual way, a child has the power to create, and that traditional knowledge and technique are only means to further his native power.

What all men should realize is that fine conduct depends not only on right ideals, but also on fine imaginative thinking and a will trained to respond.

## CHAPTER VI

### GOOD-WILL IN THE MAKING

IT will be remembered that even the simplest experience consists of three closely related parts—feeling, cognition, and action. Because action is generally the most easily observed of the three factors, there is a constant danger of overlooking the essential unity of these three states of consciousness. Here, as always, to stop a natural process in its course is fraught with difficulties. It may be wise to proceed to the separation of any one part of the process from the other two, but it is never wise to act as though difficulties did not exist. The dangers have already been discussed in the earlier chapter on instinctive action,\* and need only be summarized here. If a child wants to help, sees what he thinks is helpful, and at that step is checked in action, the first severance between right feeling and right action is made. The function of the mother or teacher is to suggest a more helpful action, and to try at some suitable moment to show why the suggested action is better. But the suggestion can only be offered, and if the child still adheres to his own idea

\* See Chapter I., p. 8.

he should be allowed, if it be humanly possible, to work out his own plan.

All conduct is typified in this simple case. We recognize and feel, we are prompted by our feelings to think more carefully and to act. If the feeling arises and we put it aside as "something not to think about," we are faced with one kind of danger; if we feel and think, but stop at that point, then action grows difficult, sometimes impossible, and there is added to life the new horror of ineffectualness. A careful onlooker can see the efficacy of following the normal process demonstrated in any intelligent home where, as the child gets new interests, he is encouraged to work them out, and the home concert, play, and magazine become weekly events—at any rate, in holiday times. If such children are compared with adults who have wanted to do something—say, sing or play—but have been checked by the criticism of a teacher or mother aiming at other than childish standards, the result of the false division of the essentially unified process is at once seen. Also, it is often a mother who has been baulked in childhood and had her nerve or self-confidence almost entirely destroyed who sees that her children shall begin differently.

In school, where classes are large and noise is taboo, there is the gravest danger that emotion and thought will be divorced from action, and, indeed, the failure of school work to bear any fruits in real life is often traced to this fault. In many schools the children often say, "Let us do a sum, let us read, let us do the thing,"



and more often think it. This is because the children have not enough to do, and they cannot, being natural and healthy beings, think apart from doing.

A child, left to himself, follows the natural course; he desires, he thinks of a means to carry out his desire, he carries it out. In school, on the other hand, it often happens the teacher—perhaps at the instigation of an examiner—desires a certain end, thinks out the means, and the child has to carry them out.

Now in either case there is no moral conduct here, for in the first case the child carries through a natural sequence, in the second case (omitting for the time being the question of the morality of obedience) he carries out the adult's plan. At what stage, then, does moral conduct and the good-will appear?

It is interesting to watch the growth of moral standards in a child. The first instincts to be developed are the self-centred, and the first controls of such come from the later developed herd instincts—love for the people around one, desire to do as they do, etc. A child gets the feeling for and knowledge of his herd, thanks to his power of catching feelings through sympathetic induction, ideas by suggestion, and actions by imitation. He does not and cannot get at morality in this way, for the truly moral life demands—at any rate, in the early stages—the conscious acceptance of a code of conduct at variance with personal desires. But he can and does catch the ideas that may eventually force his conduct into moral channels, and imitate the actions that will, as

it were, further his moral progress. Thus he gains by suggestion most of the moral ideas of his special set of people, and in an average well-regulated community he is given scope for putting them into action. Take, for example, a child's conquering his desire to cry, partly by his mother's giving him the idea that big boys don't cry and partly by his strenuous efforts to check crying. Here in little we have the moral act, and the first stage in morality is possibly to be as moral as your community expects. If the same frank criticism were given to adults as is given to children, most of us would find that in many departments of life we had not reached this stage.

In the act described above the child has a choice of ways—he can cry out his cry to his heart's content, or he can try to follow his mother's suggestion—and we daily see examples of children whose instincts are too strong for them, and of others who try to accept the code of their community. The early training tends to superimpose the community's standards of action on the child, and here again we have an example of the herd's domination being negative rather than positive. As far as possible this imposition should be avoided, as, in the first case, it brings with it all the dangers that arise from suppression, and, in the second case, it prevents the growth of the child's power of self-control. Probably the better way is for the child to have the idea of consideration for others suggested to him, and then to work out a plan of action for himself. The result will often be poor,

but nevertheless all possible praise should be given to it, and a further suggestion made as to improvements. An egoist of ten years writing a Christmas letter to an older friend naturally filled it with his own doings. He asked his mother to read it, as he was proud of having written four pages, and she praised it, but suggested he had shown no interest in what his friend was doing, though he had some interest. He added a brief paragraph. Those brief paragraphs are our first moral acts.

The function of the teacher is not, then, to impose acts on children—no good-will develops that way—but to make them acquainted with the standards which the community holds; nor must this be done in set, formal lessons. The suggestion must come when there is need for it, and, above all, it must be possible to turn it into action. The actions must be the child's, and the second function of the teacher is to give friendly and constructive criticism if it be necessary.

The second stage in moral development is reached when the standards of his community arise in the child's mind, or are recalled by him when he has to decide on an action for himself. If children do not reach this stage they are untrustworthy, and they seem only to reach it by the "trial and error" method. Superimposed conduct departs with the superimposers, and the actors are left to drift into whatsoever currents chance may direct. But if the child can reach the second stage with a fair equipment of good habits—kindly speech and action, truth-telling, etc.—he will

probably weather through to the moral life of a good man.

These "moral ideas," as they may perhaps be called, should always be associated with conduct in order that the necessity for action may automatically suggest the principle which decides on the choice of one course rather than another, and, similarly, the principle may suggest the action. In the writer's opinion this association, together with the early training in good habits, are the essential conditions for the good life, and most cases of wrong-doing can find their explanation either in the lack of knowledge of the better course—*i.e.*, failure to associate knowledge with the present experience—or some habit or instinct that is too strong to permit of the action that is acknowledged right. The lack of knowledge is in most cases the fault of the child's parents and pedagogues; either they have taught goodness so formally that the child or adolescent has no power of animating the generalizations he holds, or they have not taught it at all. Thus, if a child hears he must not tell untruths, but also hears others doing so, he has not really been taught to associate truth-telling with action. A great deal of formal moral teaching is in this category.

Nor is it entirely wise to assume children will get morality for themselves; it is wise to deal only with habit-making while children are still young—*i.e.*, they must associate doing wrong with confessing it, looking after little children with kindness, etc.—associations which, as we saw in an earlier section, were due to sugges-

tion in the first case. But as a child grows older, as he begins to think for himself, he should in some way be urged to consider conduct as such. This training can hardly begin before the average boy is fourteen, and should not be delayed after eighteen. It is not likely that the decisions he reaches at fifteen will be those he makes at eighteen, or that he will accept the views of his elders; the variations in view between generation and generation and at different times in one's own life are all necessary to growth. The people who resist changes in the moral attitude are urging the acceptance of "habitual morality" which, though possible for the child, is rightly unsatisfactory to adolescents. Here, as elsewhere, confidence in the new generation to do at least as well as they did is essential to the adults in the community.

How is this thought about action to be encouraged? In the first place, it is far easier to get older boys and girls to think about conduct if they have been constantly encouraged to think about all branches of intellectual work. Thought is a difficult process, and a taste for it needs cultivation; if children have memorized other people's work in literature, history, and geography, and have not been trained to work for themselves, it is obvious they will find it hard to think about conduct. If, on the other hand, they have been with people who encouraged them to think for themselves, when their own conduct as such becomes interesting, as it usually does in adolescence, they will want to consider and discuss it. Indeed, many people

can remember the interminable discussions on conduct that lasted through University days. At the risk of undue repetition it must again be pointed out that, good as such discussions are, they are better when education has followed the line of normal psychological procedure—when, in other words, there has been the constant connection between desire, thought, and action—for then the natural tendency is to test ideals by action. Though the desirability of such tests may not at first sight be apparent, yet if the reader will consider the hopeless attitude of, say, social reformers who have had no experience in actually dealing with real problems, it may persuade him to think that, should the adolescent's extreme views on conduct remain untested, they may solidify into a code of morals that may be more of a hindrance than a help to him and his community.

By such a process—the suggestion of ideas resulting in action, the constant modification of action by discussion and thought thereon—there should grow a great system of ideas so closely connected with strong feeling that they might be called moral complexes, or, in other words, ideals—ideas associated with a strong feeling or sentiment. Eventually the strength of these ideals or complexes should be such that in normal life good conduct should surely be the rule, a break from one's standards the exception. The reader can recall numerous examples amongst the people with whom he grew up of the conquest of pugnacity, or self-abasement. By such conquests life

in accordance with civilized, humane social standards should become easier, and thus leave energy free for the more serious responsibilities of adult life. When John Stuart Mill feared dullness at the end of moral conflict, he had not realized the absorption that intellectual and emotional life bring in their train.

Moral life should, under ordinary circumstances, travel with some ease and pleasure. A good pianist has a control over his hands that gives to his audience a sense of security; so one should feel that, granted a good training and normal conditions, the moral life is also possible, and, indeed, that each one of us has, as it were, some reserve power.

Throughout this chapter the terms "good," "right ideals," "the moral life" have been used without definition; but as in the first chapter it was taken for granted that the reader would have his own idea of the citizen he wishes to send out from the schools, so here moral ends and standards must be left for the individual to define. The province of this chapter is not in ethics, but in practical pedagogy; and its aim is to remind teachers of the conditions to be observed if they would bring up good citizens, assuming their definition of good to be in most respects that of the intelligent man of the twentieth century.\*

\* The training here advocated will not produce a generation of Casabiancas, for example.





PART II



## CHAPTER VII

### THE SCHOOL AS A TRAINING-GROUND

SO much has been written on the necessity for a child's developing on his own lines, and hence for individual study and treatment of the child, that it might appear as if the ideal training for a child is the family, with one trained teacher for each of the small groups. It may be that it is only the judgment of a member of a "crowd," accustomed to large schools, that insists on the value of a child's learning in a school to live with his community, and thus to know his generation. Whether the community in which he spends his most malleable years of life shall be determined geographically or by the economic position of his father is an open question, but in England there has always been a distinct feeling against sending all children to a common school where all could acquire the rudiments of learning. The advantages of such an early training in a democratic state are obvious, and equally obvious are the dangers of letting one class of child grow up ignorant of the fact that his joys and sorrows are not unlike those of children in other schools. During the Great War we often heard that doing common service in the trenches would make employer and employed settle economic problems of

peace in a totally different spirit. Feelings are not as easily "transferred" as the optimists of those years hoped, but if boys and girls from six to fourteen worked and played together in schools and playing-fields, if they were taught by people devoid of class feeling, a new attitude might be possible. At any rate, children begin with no class feeling whatsoever; it originates in suggestion from a mother or nurse, and, given equal opportunities of good teaching, baths, clean clothes, good food, and fresh air—surely the heritage of all children born in a civilized country—most of the "class" distinctions would not arise.

As things are, the schools have to face the more specialized problem of bringing up children whose people hold approximately similar positions in the world, but—at any rate, until children reach twelve—the problem varies in detail rather than in kind. Generally speaking, in all cases the teacher has the task before him of filling up the gaps left in the home life—*e.g.*, if, as in most elementary schools, the children have little time given at home to speech training, he must deal with their speech faithfully in school; if, on the other hand, the children come from homes where they acquire good speech, the work left for the school may be training in such early civic duties as dusting, setting lunch, looking after smaller children.

It is a pity that school authorities do not face more honestly the mental "deficiency diseases" in young people, due to some lack in the homes. Municipal schools for boys and girls from crowded town homes

would not then be built with less playground space than those for children from more spacious homes and gardens, with greater opportunities for open-air life. Nor do we find the largest and most varied collection of children's books in those schools whose scholars are from homes lacking in this respect.

No matter how advanced or reactionary the education authority may be, each school is a training-ground for the new generation, and to a great extent it is true that how a child shapes so he will grow as a man. Hence, if in a school there is a feeling of enforced authority, and the accepted code of conduct is to do just what one is compelled to do, and no more, the probability is the child will adopt this attitude towards the powers that be outside school, and, what is more, think of them as having the autocratic teacher's attitude towards him.

If, then, a child is to acquire in later life the idea that the State's interests are his and his are the State's, it is important that the community of his early years—the school—should be to him an entity made up of boys, prefects and teachers, differing undoubtedly in age, outlook, standards and tastes, but all as real members of the school as the school captains and himself. But the individual differences of the various people cannot, and should not, be ignored. A class master has not given an adequate contribution to the life of the school if he has proved himself a somewhat glorified school captain—that is the function of certain of the elder boys. The staff must stand for the interest

in work, for the joy in using one's energy on things intellectual. If they can also enjoy the games of the school, that is all to the good. But surely one of the first things for the better educated members of a community to suggest to the younger members is that certain interests are lasting; that the man of forty on the geographical excursion is as absorbed in the work as the boy of ten; that yearly the joy of hearing the first willow wren will recur. The necessity of sharing, both actively and passively, in the life of the crowd makes it unadvisable that those who are insensitive to their human environment should become teachers. Other things being equal, those who can take as well as give become the best teachers. A teacher's training should not so impress him with the importance of accepted knowledge that he looks at the contributions of the uneducated crowd of children with mere tolerance. If such be the case, the lazy-minded child or the slow thinker, who must make great efforts if he is to get results from intellectual work, tends to think of teachers and "clever" boys as a class apart and to devote his energy to games. But if in a literature lesson his master says, "Well, I have read 'Hamlet' more times than I can remember, but I have never thought of that before," he gets the first glimmerings of comprehension of the "give and take" of all learning.

The give and take must be a sincere process. Children do quite constantly, in an atmosphere of free discussion, give a point that is good and interesting. The "average" lesson should be of such a type rather

than a discourse from a teacher. Nor is it wise to signal out for praise the best contribution to the lesson; it must be taken for granted that everybody does his best, and approval should come from the rest of the class rather than from the teacher. Indeed, the whole atmosphere must be as simple and natural as possible, the class getting the idea that the usual way of solving problems, be they intellectual or practical, is for the whole community to talk it out, each helping as far as he can, and in many cases calling for expert help from outside. So, in the final stage, they may even reach the tether of the teacher's knowledge, when he must say, "I will look it up," or, better still, get the class to consult further authorities.

It is by such training that a crowd is educated. If a community is satisfied by schools in which teachers instruct or dictate information to silent classes, test them on it, and award praise or blame, it is content with an uneducated, though possibly well-informed, crowd that has not learnt to weigh evidence, actively to share in the search for knowledge, and to appreciate other people's difficulties and points of view. The crowd, in other words, remains as open to suggestion in the Sixth Form or University as it was in the nursery. Very few acquire the attitude of testing for themselves, thinking for themselves, without much encouragement and careful training. The avidity with which the average citizen accepts the statements made in the organ of his particular crowd leaves the trained thinker marvelling.

Hence the enormous value of the staff as part of the school crowd. They know more; they will think out a problem more thoroughly; they will be ready with the "but" at the right moment. And the children should know and respect expert views from teachers if they are to respect expert knowledge later. It is probable that such an attitude may be more easily acquired in later school days than at any other time of life.

In an earlier chapter of this book it was suggested that teachers\* tended to be somewhat unduly under the dominance of the herd instinct, and even slightly to resent the individual who did not fit in with the scheme of school life. Yet now he is urged to be an integral part of the school crowd. The advice, it is hoped, is not contradictory. He should be himself, a mature and educated thinker in the crowd, only restraining his desire to dominate, to tell, to see results; seeing himself as older, better educated, indeed, but not necessarily the best arbiter of what his class should know, or how they should know it. Above all must the teacher stand for fair play in intellectual work as well as in games. It is not morally wrong for a child to think differently or at a different rate from his fellows; it is, indeed, from the "abnormal" child that new thought often comes. But if his peers do not think or feel as he does, they are inclined to laugh at him, and even turn a deaf ear to his arguments. In such cases it is the teacher who must remind them of

\* See p. 65.



the consideration due to minorities, and that the truth of one's conclusion is not proved either by ignoring an opponent's difficulties or by abusing him. It is difficult in the hurry of school life to remember the value of opposition to authority, yet from this attitude of questioning—temperamental in a few people—grows that intellectual power of criticism which is invaluable. In a school filled with the fresh air of free discussion teachers need not fear the appearance of opposition for the sake of opposition.

In such a community as that suggested in the above paragraphs the citizen of the modern State will first realize his responsibility, will get his early training in the difficult process of thinking, and must learn to act as a result of his thought, and not merely to follow others' actions. In other words, he must learn to take initiative. The essential unity of the process of desire, thought, and action, the danger of separating any one part from the other, has been emphasized in earlier chapters. But when thinking of the average school as a training-ground, an onlooker is forced to realize how little training in action as the direct and practical result of thought is given. The teachers prepare and do, the children learn and look on; hence teachers in an ordinary crowd often show distinct skill in organizing and initiating—a skill the crowd taught by them does not possess. What can be done in the average school to give this training?

In the first case, most teachers have still to realize how much children can do for themselves if mistakes

are not unduly punished, and if it is not assumed the function of a child is to sit still. Children should be made responsible for their own books, pencils, etc., and though the early training in responsibility demands a serenity and patience that is difficult to attain, even by the lover of children, the sense of citizenship can only be given under such conditions. It is a golden rule that whatever the child can do for himself and for his class he must do; though in the early years of school life it takes him so much longer than it takes the chosen monitors or teachers, though it means fewer results to show on paper, it is by such life that the good member of the upper school is made. Equally in the intellectual work of a school the children must do all they can for themselves; the teacher must help, but if he could look on himself as the consultant, suggesting some activity to the children or telling them what to try and what to do, it would ensure the children's activity.

So far it is a teacher's attitude towards his work that has been discussed in this chapter, for, with the right attitude, the most formal of schools gives opportunity for the "new teaching." But much can be done by school organization, time-table, and the curriculum to make a school an active community. Hence, in most educational meetings such subjects are discussed as "special classes," "free time-tables," "sectionizing," sometimes, indeed, as though one or other of these methods would reform a school. Only teachers and children can alter a school, but it is clear

that a teacher who wants children to do all they can for themselves will not teach a class as a class unless they all want his help. If however small a section of the class can, for example, read a simple book, that section will read to themselves while he helps the others—unless, as is often the case, each one of the better readers helps someone who is less able.

Certain schools make a point of setting what arithmetic, history, geography is to be done by the class for the week, and the teachers give lessons as the children ask for them. Such a plan ignores the fact that one must learn in a community to respect other people's time and energy. It is absurd for a teacher to explain a difficulty four times if the children by wise planning of their work can save him three of the times. Then compromise, as usual, seems better. At the beginning of the week the whole community discuss the week's work, and the teacher arranges at what times he will give class instruction, at what times individual help. If a child prefers to grapple with simple interest by himself rather than go to the lesson, that is his concern; and if his results are unsatisfactory, he must discuss the problem with his teacher. But if, from the earliest of school days, children acquire responsibilities as they acquire mental and physical growth, if they look on teachers as the people to whom they go when they cannot help themselves, they will use the teachers in the upper school as one would use one's tutor or lecturer in the ideal University. The difference between the upper school, say, for children

from twelve to sixteen, and the University in these respects is that the child has less freedom of choice of subject-matter, has less staying-power in work, and more dependence on the knowledge and skill of the teacher. No one doubts the value of the training which leaves a young man with two and a half years to work for his degree; everyone knows that a child left free for two and a half months with no discussions or tests of his work might, and probably would, collect two and a half months' worth of bad habits. And hence "free time-tables" can only imply a change from class supervision to individual teaching, and they are, as it were, only a means to safeguard the individual from being lost in the school crowd.

In the ideal school the curriculum and arrangements of the time-tables should give opportunities for the training of the scholars as citizens and for their individual work. How these two functions of the school are to be carried out is a matter for the school to decide, and an insistence on a "free time-table," lectures or plays by the children, optional classes, etc., means the substitution of one way for the many. In the same State at the same period of time there is as a rule a very fair possibility of agreement as to the type of citizen that is desirable, but once the community in the guise of the education officers urges, or even insists on, one way of producing the result, the evils from ignoring the individualities of staff and children will immediately be apparent.

Finally, if any generalization is safe in dealing with

human nature, it is that which declares that the community is best served by training every citizen to do the best and the most difficult work that he can accomplish. Perhaps the failure of the State to get the best results out of its younger members is most apparent to those people who are in intimate touch with the elementary schools. Hundreds of boys and girls leave each year to go into unskilled work, who, had they belonged to a different home, would have eventually become excellent craftsmen or skilled members of a profession. The loss to the State is evident to all, but only those who know the schools realize the moral and mental decline of those excellent children. Surely here, at any rate, all class and economic distinctions should in a modern State disappear. Moreover, just as many a good doctor, nurse, teacher, or engineer is lost in the elementary schools, so many a bad lawyer or teacher would have made a good gardener or motor driver if his capacity and aptitudes had been considered before his station in life.

## CHAPTER VIII

### THE SCHOOL CURRICULUM

IT is with great difficulty that any member of the teaching profession frees himself from the trammels of custom when he thinks of the school curriculum. Most teachers began their lives among the class of children who "take" to reading and writing easily and early: they now as a class realize how useful is skill in those methods of acquiring other people's experience; hence they tend to think the arts of reading and writing and arithmetic so essential that the earlier they are acquired the better. But teachers have already begun to pay heed to the psychologist's plea that arithmetic be introduced into the curriculum later than was customary twenty years ago, and there are many who also insist on the wisdom of leaving reading and writing until a child shows distinct need for these arts. Indeed, in such schools as are not hampered by an examination for their scholars at the absurd age of eleven, and where the children's expressed needs are considered, it will usually be found that the curriculum of the junior and middle school varies in many ways from that in the more conventional establishment. Critics of newer methods are inclined to say that the result is much the same from the "new" as from the ordinary school, because the

children of any two schools are much of a muchness, and in the end what they know must have much in common; the first reason is questionable, and the second is beside the point, for what people know is a matter of how they know, and how they know depends on when and how they learnt it. A man of forty who learns to ride a bicycle has never the same skill as the man who has ridden it since he was six years of age, but the man who acquires photography at forty may be far better both technically and artistically than the boy who began at ten, for here the question of desire and purpose plays a great part.

Hence, though it is true that all schools must make curricula in accordance with certain fixed conditions, it is equally true that the needs and characteristics of the children in a given school should receive consideration.

In framing a curriculum for any school, three main considerations must be taken into account:

1. Needs common to all schools.
2. Special characteristics of various schools.
3. "Specialized" needs due to the environment of each school.

In other words, though each curriculum will provide for the needs that it is the function of every school to satisfy, each curriculum should, ideally, be suitable for one school, and one school only.

It is proposed in this chapter to deal with the three considerations stated above, and to suggest briefly the application of the generalizations to certain types of junior and middle schools.

## I. NEEDS COMMON TO ALL SCHOOLS.

In an earlier chapter it was suggested\* that if the school is to be accounted an integral part of the life of the community, it must supply a felt need and must take as its work this supply. Hence the "crank" school cannot expect to be State-aided, and if a group of people hold that it is wrong for children to touch books before they are fourteen and right for them to learn to live through farming, they must supply their own community school and face the responsibility of working out their own theory in the education of the children. In most schools the needs of the community, as generally accepted in any given country and time, are duly considered. It is as essential in education as in any other form of art to make a nation conscious of its value; if a nation is not interested in the education of its young people, if it is willing to leave teachers to pronounce on the curriculum, education will become crabbed and formal.

Though the average intelligent Englishman might say that the curriculum of all schools must include reading, writing, arithmetic, Scripture, and perhaps geography and history, and that afterwards what was taught would depend on the future vocation of the child, the more carefully analyzed statement that follows would probably be approved after some discussion.

(1) A child must be helped to acquire powers of

\* See Chapter III., p. 39.



expression. Such powers are either (a) physical, as, for example, the control of one's body by learning how to run, jump, throw a ball, dance, etc.; (b) more directly mental, as in those forms of expression often dubbed artistic, as in art, literature, music.

(2) A child must acquire a reasonable knowledge of the world he lives in. Though some may hold this knowledge comes through the academic channels of geography and history, while others say it comes by living a practical life, most people agree that the use of the "tools" called reading, writing, and arithmetic should be acquired by all citizens of a modern State.

Looked at in this way, the curriculum is a plan for training the double personality that most people possess—the egocentric individual and the member of a crowd. Because it is the individualistic tendencies that first assert themselves, powers of self-expression, both physical and artistic, should be considered first; that knowledge and skill which enable one to become better acquainted with one's environment should be acquired later. Herein, of course, lies the condition of happy life in the kindergarten and junior school. Any teacher of little children knows her art lies in giving them something to do, and, in psychological phraseology, the threefold system of desire, thought, and action must be so organized that desire can easily pass into action. The child will mix paints in order to colour the picture he loves, but he will lose interest if he has to practise colour wash for long in order to

colour a picture at a future date. Again, a child wants to hear about other people, and will listen eagerly even to dull or complicated stories. He will not learn to read at this stage, in order that three months hence he may read such stories for himself.

As the pupil leaves the early years of childhood and finds himself seven or even eight years old, he begins to exhaust the simpler means of self-expression and to seek, often indeed consciously, for more difficult and strenuous means of using his energy. At such a time he becomes conscious of the fact that the people whom he respects, the older boys in the school, the grown-up members of his family, "work." He, too, wants to work, and in the professional class of society it is obvious that work necessitates the acquisition of power to use such tools as reading, writing, and arithmetic. In schools where most of the children come from illiterate homes, the influences outside school may not be equally helpful. A child may think of "work" in such cases as some form of mechanical action like cotton spinning, or, worse still, he may think that the way to live is merely through a round of amusements, "work" only being for servants. In both these cases it is the school that must supply the deficiency, and if the tone is such that the upper school children think of games, and nothing but games, and the majority do only such school work as they must, then the lower school children will turn their superfluous psychic energy to the acquisition of physical skill, and they will play cricket with their brains rather

than work at mathematics. Such a life-history is not uncommon. Any master in a good preparatory school or teacher in an infant school will tell of keen boys, rejoicing in work as well as in play, who get into a school where the work is formal, and from a child's point of view wholly unreasonable, where the thought of the upper school is centred on the games: the few survive and become the "swots" of the school; the many never learn the lasting interest that intellectual work carries with it.

This failure of the middle school to turn a child's energy into intellectual work is in most cases due to one of three causes. In the first place, "formal" work—*i.e.*, the acquisition of intellectual knowledge and mechanical aptitude is forced on children before they see the need. Secondly, they are given more of this kind of training than they are ready for; probably more thought is demanded of them than action. A child wants to read, but he wants to do so in order to finish an interesting story, not to work his way through a reading book; he wants to write and count for his own purposes. The good teacher keeps the child's purposes in view, and when he thinks the child should make further intellectual effort he suggests to him an end that will ensure it. The third cause of a child's dislike for work may be the encroachment of the more formal school studies on a child's time for his own work and play. Children attending secondary schools will tell their friends they would like school if it left them time to do their own work, but as they get higher

up in the school and see lessons usurp their time for writing magazines, "making" things, acting plays, or keeping dolls' houses, they not only grudge the time, but they grow to dislike the work that takes the time. Most parents of typical English children have seen this growth of dislike for school work, mainly because of the teachers who fail to recognize this limitation to the amount of homework that can be profitably given. Looking at the problem from the angle of a dispassionate observer, one is surprised that the child from the middle-class home has often so many hours of school work that he lacks time to develop on his own lines, while the child from the poorer home often has the time for self-development but lacks the means.

## II. CONSIDERATION OF THE SPECIAL CHARACTERISTICS OF SCHOOLS.

The special characteristics of various schools must also have due consideration when the school curriculum is formed, and the problem is so individual and intimate that an apology is needed for dealing with it in a general textbook.

There is a tendency for modest teachers to think they are failing in duty to the children if they do not give them all they would get in some other school. Hence, one finds dramatic history in a school where the teacher is neither interested in history nor inclined to dramatic expression, Nature study "taught" by

a teacher who is not interested in the world outside the class and lecture room. As a matter of fact, one cannot give what one has not, and conscientious teachers probably do as much harm as good by this kind of teaching; for, positively, they may make the branch of knowledge appear dull, pedantic, and bookish, and, negatively, they are losing time in which they might be teaching some subject for which they cared. Just as in a home the children gain and lose by the intellectual predilections of their people, so must they in a school. Obviously, every head teacher will make use of the special ability of each member of his staff, but in the small school or the junior school where there is not a specialist for each subject, the staff must be considered under the special needs of a school. To give what one can freely and skilfully is all the best teacher can do.

Are the children to suffer for the deficiencies of the teacher, then? Not necessarily. In a small country school where the head mistress is ignorant of nature study and painting the children have their own Natural History Society, and from their desire to keep records arose their first attempts at water-colour drawing. A friendly manager has helped on this side of the work. Mr. Homer Lane maintains that children do more if they feel they know as much and are as skilful as someone whom in other departments of life they respect. At any rate, teachers would do well to try to encourage work on lines on which the children are interested, and certainly it is better to leave the children to work

in their own way than for the teacher to assume an interest and knowledge he does not possess.\*

It is, indeed, a great temptation to a teacher in an elementary school to try to teach everything; he thinks what the boys fail to get from him they will lose for ever, forgetting that for most people intellectual interests are a late development. All that can be done in the middle school—and boys' and girls' departments of elementary schools should be classed in this category—is to turn part of the child's activity into one or more intellectual channels. The community life should be such that the boy can widen or deepen these channels when he leaves school. Libraries, courses of lectures, help in artistic work, should be within reach of all who desire them.

But the special characteristics of the children are, if possible, of greater importance in planning the work of a school. For example, it often happens that a teacher who moves from an urban district into the country is overwhelmed by the poor arithmetic and composition in the rural school, and at once increases the time given to these subjects. Clearly it is not extra time that will cure these deficiencies in the children's work, but that sort of experience which will give them an impetus to the acquisition of skill in dealing with number or words. Such a spur must be found in the needs and interests of their own village

\* The writer has to thank Miss Chart for her account of the curriculum of a rural school of which she was the head mistress (see Appendix I.). It serves as an admirable illustration to this section of the chapter.

life, and hence in the good school the children find themselves confronted by problems in handwork and gardening that only a knowledge of number can solve. In order to improve their verbal expression the teacher must realize the lack of talk and books in their homes, supply these deficiencies by telling and reading stories, encourage them to act and make stories, and leave the written work to follow in due course.

Again, in the crowded, poor city school, where children in their free hours roam the streets, receiving such a multitude of passing impressions that they tend to be bird-witted, the value of much oral work is questionable; here the children's greatest need is much time in the best playing-fields that can be given them, and then such a curriculum as will steady them; cinemas or lantern lectures, interesting though the children find them, do not lead them to a much higher mental plane than the posters and illustrated papers that are an important part of their environment. The work on appreciation, when children are encouraged and trained in careful study of poetry, pictures, and music, when they learn to look and look again, to listen and listen again, is admirable, because it helps to overcome the deficiencies in the child's experiences.

Because it is a fundamental condition of a good school that the curriculum should be such that the staff can deal happily with it, and at the same time it should consider the scholars' interests and needs, text-books giving courses of study in arithmetic, English, music, etc., should be used sparingly. A set of

arithmetic examples which are admirable for a town school may be barren nonsense to the children in a country village; and the head mistress of a small rural school who had all her own home-keeping problems worked out by the children—*i.e.*, the cost of her coal, her home-made jams and pickles and cakes, etc.—did at least demonstrate the reasonableness of arithmetic as no lessons on multiplication of fractions could. Until schoolmasters and schoolmistresses can show to the average child, the father of the average man, that education satisfies his interests and helps him to useful knowledge and skill, as a nation we shall serve it with lip service only. Excluding from all schools the type of child who is naturally interested in “book learning,” this statement is as true for the master in the most dignified of our historic public schools as it is for the master in the least known of our State schools.

A word must be said of the exceptional child. In the early days of elementary schools, when all children in a given class in a given year had to pass the same examination, the quick children were sacrificed to the slow. Now in all schools where there is a genuine desire to win scholarships, there is a distinct tendency for the slow child, who can learn by doing, but finds book work difficult, to be sacrificed to the quick. Until we realize the importance to the State of each child getting that careful training which the best of teachers fails to give if a class be large, such difficulties are inevitable. But in a school where children are responsible to a large extent for their own work, the



quick child goes on with work of his own and the slow children have more chance of working at their own rate. Sectionizing, of course, allows for such differences in speed and capacity, and where ten years ago classes of fifty were taught reading together, now one finds small sections working at different rates at different difficulties.

This regard for the individual rather than the average rate of learning has caused most practical teachers to notice the exceptionally gifted as well as the exceptionally ungifted child, and there is a growing belief that it is the former who needs consideration. The question of how the community should deal with such children as well as with the subnormal children cannot be raised here, but it is important that when a curriculum is framed to meet the needs of the average child no mistaken notion of its sanctity should lead a teacher to force it on the exceptional child. It is with the people who have some marked special ability that the hope of intellectual or artistic advance lies; they should at any rate be given the opportunity of showing what they can do, and it is unwise to prevent the child of great musical capacity from developing on that side because he is so bad at arithmetic that he must give extra hours to it, if he is to reach the standard of the normal boy.

Psychologists are still trying to formulate tests for general ability and special abilities; as yet it is not certain how far special abilities are merely the result of environment and the interests therein working on

general intelligence. Until psychologists can give teachers greater help it is wise to rely on the accepted belief that both the State and the individual child gain by the fullest possible use of the child's capacity. No one is as good a member of his community as he might be if, by lack of opportunity or through some moral defect, he has failed to use his talents to the uttermost.

### III. NEEDS CAUSED BY THE ENVIRONMENT.

Finally, in making his scheme of work and in selecting his library a teacher should consider what he can do to compensate the children for the deficiencies in their geographical and social environment as well as how he can use the excellencies. Examples will make the point clear. A teacher who has a certain view of his craft tends to plan both his geography and history syllabuses on the lines of local work. But if his school is in a new suburb of a new town, local history as such is impossible, and local geography may necessitate plans for a day's geographical excursion. Again, in schools in London or any large town with a good picture gallery it should be part of the work of the community's school to give the children such training in art and history that they will visit their museums and galleries with pleasure. But though a teacher may do some work on good reproductions of pictures in a school in the heart of the country, it is wiser to develop a child's artistic appreciation on what is near at hand—the beauty of the song of the thrush, the

colour of the gorse, the light on the great curved hills. If all Londoners should learn to appreciate the beauties of London, equally important is it that the child in the Essex village should be helped to see the beauties at his door, and not allowed to associate the thought and feeling of beauty solely with pictures of distant mountains bordered by lakes.

## CHAPTER IX

### THE SYLLABUS AND TIME-TABLE

THE syllabus and time-table are the means by which the staff of a school work out their theory of the suitable curriculum for their scholars, and hence considerations that must be taken into account in framing the latter are equally important in the construction of the former.

To a teacher who thinks the needs of teachers, children, and environment are the determining factors in planning the work of a given school, syllabuses and time-tables arranged by the education authority are anathema; and while "suggestions" from authorities are most useful, English teachers at any rate prefer to work out those suggestions in their own way. Yet any school examiner who has to study the syllabuses in a subject of which he has a fair knowledge, is inclined at times to think that it would be better to restrict the privilege of making syllabuses to the proved expert.

To become a proved expert the candidate would have to satisfy his examiner on three points: (*a*) He must have a good working knowledge of the contents of his subject and its interrelation with other school sub-

jects; (b) he must know the strong and weak points of the teachers who will carry out the syllabus; (c) he must have an intimate knowledge of the capacity and needs of the children. If the reader thinks seriously of what these three conditions imply, he will be less surprised at the impossible syllabuses with which teachers in junior and middle schools are confronted.

Many of the obvious disadvantages of the system by which one man or woman makes the syllabuses in all subjects for a school can be overcome if the rough draft made by the head master or specialist is discussed frankly by all the teachers whom it concerns. If the school is so small that the head master and one assistant do all the work between them, the problem is a different one. In a fairly large town school a series of meetings at which the head master or specialist responsible for a given subject explained the aims underlying his choice of material, showed the interaction of the work arranged for class B with that for classes A and C, would ensure a better syllabus and a better understanding of its meaning. At such staff meetings the whole staff should be present, for though no one urges correlation of history, literature, and art at the cost of good work in any of these subjects, a teacher of history would often be able to give far more effective lessons if he knew on what lines the teaching of literature or geography were moving. Some such arrangement, on the one hand, gets rid of the dangers of the one-man syllabus, and on the other prevents the overlapping or disjointed work which results in the

pupils failing to establish systematized groups of ideas.\*

At such conferences not only the interlocking of subjects can be considered, but the far more important question of the needs of the children; the younger teachers of the staff are often greater authorities on this point than those members who spend a fair share of the day organizing, and give little time to actual class teaching. A teacher who is working daily with little children understands the failure of the strictly logical syllabus that looks satisfactory on paper. He realizes, for example, that though long division seems to be the direct neighbour to short division, it is wiser to postpone it in favour of easy fractions and simple problems on weights and measures, which do not make such demands on the memory for number and the power of numerical abstraction. Again, an English specialist constructing a syllabus of English poetry tends to think that simple language and construction make a poem easy for children; but children up to the age of twelve will master the meaning of difficult words far more easily and joyfully than that of a difficult idea, even though, as in "We are Seven," it is expressed in simple language. It is doubtful if any historian can make a good syllabus for children

\* If the reader will question those of his friends who still remember their school days, he will be surprised to find how haphazard the syllabus of any given child's knowledge was—*e.g.*, India "done" four times, the United States never; the Stuarts two or three times, the Georges never; "Areopagitica" in the Sixth Form, "L'Allegro" by chance at a literary tea.

under fourteen unless he has intimate knowledge of the likes and dislikes of ordinary children. His own children will probably be exceptionally interested in or bored by history.

Not only do the less experienced members of a staff help at such conferences by reminding the meeting of what children like, but in a free community they also drive home the all-important fact that a syllabus may be quite possible in the hands of the expert, but useless in the hands of the average teacher. It is wiser to have a less satisfactory syllabus with which the class teacher feels he can cope than one he knows is beyond his powers, for however excellent be the arrangement and selection of the matter dealt with, the syllabus will be unsatisfactory if it is a hindrance rather than a help to the teacher. Its function is to guide both teacher and taught through a maze, a guide that should be respected because in use it proves its worth. Yet it is a common thing for teachers to rail at syllabuses, and to attribute the mechanical teaching which they realize they are giving to the necessity of "getting through" the set work. If a syllabus is too long or too short, it should be altered in a conference, when the teachers in other classes can adapt their work to the necessary changes. No other method is satisfactory; the hasty rush to cover the ground results in badly digested knowledge; the omission of one section may leave in the child's knowledge a gap of which other teachers are ignorant, and from which the child consequently suffers.

In a democratic school it is probable that such staff meetings when syllabuses are discussed, made, and altered to suit the needs of definite teachers and children, are an accepted part of the school life. But even in such schools the syllabuses of the term's work in the various subjects are seldom given to the children. To the writer of this chapter there is still a vivid recollection of the joy with which she studied the syllabus of her first public examination, of the zeal with which she followed the lessons that seemed to have a direct relation to that important document. One of the greatest incentives to little children to work at the drudgery of a subject they are learning is the feeling that they are making progress; if they can watch their mastery of the subject-matter of the geography and arithmetic set for the term, they will take pride in the achievement, and tend to side with a teacher against the lazy children who stop the work of the class. Given a suitable curriculum, children like work, and will be as anxious as the teacher to leave no section of the syllabus unregarded. In most schools in which this plan has been tried the children have been made responsible for finishing the work arranged for a given week or month, as the case may be, but young children could not be expected to do more than undertake to give a few extra hours to a less-liked subject in order to get the work for the period satisfactorily accomplished.\*

\* See Appendix II. for the scheme of work for the girls in the Upper Division of Standards VI. and VII. of the Childeric Road Demonstration School. The writer has to thank Miss Palmer, the class mistress, for permission to use the scheme.



If teachers want reasonable concessions from the children, they must treat them as reasonable beings, and show them that the work they are asked to do is both possible and necessary. Even to the trained worker no experience is more depressing than that of an accumulation of work that he does not see his way to finish; to the child it is most important that the end can be imagined. For this reason it is wise to divide a large section of the syllabus into smaller parts that will take a week or so to accomplish. With very young children, of course, one only tells them what they are going to do in a given period, though as soon as children can read they should have the plans of work published in their rooms in order that those who have curiosity as to what is in store for them may satisfy it. In case teachers are inclined to think, in the rush of school, that to carry out the suggestion will take more time than the result will justify, it must be urged that the result is more important than the satisfaction of a child's curiosity or even his sense of the importance of his individual effort. Children who share, even in the slightest measure, the responsibility of getting the work done in the allotted time are active members of the class, and are learning to become good citizens. The growing desire of all workers for a greater share in the organization and management of their own trade or profession increases the importance of training children to share in the organization and accomplishment of all sides of the life of the school.

If co-operation is of great importance for the making

and carrying out of a syllabus, it is equally desirable for the smooth working of a time-table. But anyone who has suffered under a bad time-table knows that though great freedom can be given to individuals as to the amount of time allotted to a subject and the hours at which any given subject is taught, a responsible person must embody in a general time-table arrangements for rooms, for intervals for quiet work, the periods for such self-advertising occupations as singing and dancing, and that all members of the school must accept these plans. This necessity of considering the rest of the school must be the one bar to absolute freedom of working out a term's syllabus in such a way and at such a time as is most acceptable to the teacher and children in any given class. Thus, even if a class becomes so interested in making a map that they are loath to leave it, they must abide by the dictates of the general time-table as to the time for their games and their singing. But if they desire to finish the map and leave their English or history for another day, that is their concern, and to object to such rearrangement of work within the classroom is unreasonable. Indeed, the greatest objection to the increase of specialists in school is that their entrance necessitates a more rigid time-table. Here, as everywhere, the guiding rule is: Give the class as much freedom as is compatible with the smooth working of the school, and make every effort to get this guiding rule understood and appreciated.

What is true of the class as a unit in the school is

equally true of the individual as a unit in his class. All the methods of giving freedom to individual children, the plans for individual work, the work in small sections, the "free" time-table, which in interpretation means the individual's freedom to plan his own work, are attempts at making it possible for a child to work in his own way and at his own time. To the discussion of the free time-table in an earlier chapter\* there is nothing to add here, but the reader, if experimenting in his own class, will constantly find the class must limit an individual's freedom either for the good of the class or the school. If such limitations become unduly burdensome to an undue number of teachers or children, it is probable that a rearrangement of the general time-table or class time-table is desirable. Only the person wearing a shoe knows where it pinches, and no stupid pride in one's powers of organization should prevent him who is in authority from accepting the truth stated in this proverb.

\* Chapter VII., pp. 91, 92.



## APPENDICES

## APPENDIX I

### A CURRICULUM FOR A RURAL SCHOOL.

BY PATTIE CHART.

#### NOTES ON THE CURRICULUM.

##### I. STAFF.

**T**HIS syllabus was planned to be worked by two teachers, neither of whom was a specialist in the teaching of music or art.

##### II. TIME-TABLE.

The time-table will show:

(a) Time at which arithmetic is taught (to allow for re-classifying in this subject) and the times for physical exercises (required by the local education authority).

(b) Proportion of time to be given to subjects of Table I.

(c) Proportion of time to be given to preparation and individual work.

##### III. SECTIONAL AND INDIVIDUAL WORK.

Periods for preparation will be provided in each class.

In Group B children will work in groups to carry out definite pieces of work—*e.g.*, making models, dramatizing, etc.

In Group C each child will be required to carry out some independent work connected with Table II.—*e.g.*, experiments in garden, nature collections with sketches, illustrated books, etc.

At least two afternoons per week will be required for this work, and probably more as this side of the school work increases.

#### IV. SOCIAL ACTIVITIES OF THE SCHOOL.

The work of the school will be linked as far as possible with the village life—*e.g.* :

1. School magazine.
2. Assistance in work for scouts' and guides' badges.
3. Visits to neighbouring farms and gardens.
4. Printing village notices, etc.
5. Formation of a parents' committee.
6. Holding of a school festival.

# A SUGGESTED CURRICULUM

## TABLE I.—SHOWING THE TWO MAIN

CLASS I.		
A. LOWER SCHOOL (STANDARDS I. AND II.).		B. MIDDLE (STANDARDS III.)
<i>First Year Course.</i>	<i>Second Year Course.</i>	<i>First Year Course.</i>
<p style="text-align: center;">Lives and of Primitive</p> <p>A. Stories of primitive man and our early ancestors.</p> <p>B. Expeditions to neighbouring hills, marshes, etc.</p> <p>C. Some of the old epics—<i>e.g.</i>, Beowulf, the Volsunga Saga.</p>	<p>Industries Peoples:</p> <p>A. Lives and industries of primitive people of other lands.</p> <p>B. Story of Hiawatha. Folk-tales of other lands.</p> <p style="text-align: right; margin-top: 20px;"><i>N.B.</i>—Hand</p>	<p style="text-align: right;">The Age and</p> <p>A. Myths and legends of the Middle Ages — <i>e.g.</i>, the Arthurian legend. Charlemagne and his Paladins.</p> <p>B. Aspects of European geography connected where possible with A.</p> <p style="text-align: right; margin-top: 20px;">work is connected</p>
<p style="text-align: center;">Keeping of a nature calendar.</p> <p>Gardening—growth of plants and insect visitors in the garden.</p> <p>Nature walks and visits to neighbouring farms and orchards to see animals, harvesting, etc. (Connect with course on Social Study above.)</p> <p>Nature poetry.</p> <p style="text-align: right; margin-top: 20px;"><i>N.B.</i>—Hand</p>	<p style="text-align: right;">Weather observa to be</p> <p>Making of class col groups of</p> <p>A special study of —<i>e.g.</i>, a stream—map-</p> <p style="text-align: right; margin-top: 20px;">Nature poetry.</p> <p style="text-align: right; margin-top: 20px;">work and drawing</p>	



# FOR A RURAL SCHOOL

## SUBJECTS OF THE CURRICULUM.

### CLASS II.

SCHOOL AND IV.).	C. UPPER SCHOOL (STANDARDS V., VI., AND VII.).	
<i>Second Year Course.</i>	<i>First Year Course.</i>	<i>Second Year Course.</i>
<p>of Romance Chivalry:</p> <p>A. England from early times to 1485 (social history).</p> <p>B. Aspects of local geography connected with A.</p> <p>C. Story of Robin Hood. Old English ballads.</p> <p>with this course</p>	<p>The Development of with special reference</p> <p>A. Social history before the Agrarian Revolution. (Connect with local history.)</p> <p>B. The discovery and settlement of the New World.</p> <p>C. Literature of the sixteenth and seventeenth centuries—<i>e.g.</i>, the "Faerie Queene."</p> <p>throughout.</p>	<p>Social Life in England, to Rural Conditions:</p> <p>A. England after the Agrarian Revolution. The decay of rural industry. (Illustrate from local history.)</p> <p>B. The world's markets of the twentieth century.</p> <p>C. Some writers of the nineteenth century.</p>
<p>tions and records kept.</p> <p>lections by different children.</p> <p>a piece of local scenery with an introduction to making.</p> <p>Animal stories.</p> <p>are connected with this</p>	<p>Individual work to be undertaken by each child—<i>e.g.</i>, experiments on soil, flora of a heath, gardening experiments.</p> <p>Special study of the formation of local scenery, and an extension of this to land formations in other regions. Map-making.</p> <p>Nature poems. White's <i>Natural History of Selborne.</i></p> <p>course throughout.</p>	

TABLE II.—SHOWING THE SUBSIDIARY SUBJECTS OF THE CURRICULUM.

	A. LOWER SCHOOL.	B. MIDDLE SCHOOL.	C. UPPER SCHOOL.
Handwork.	Drawing and colour work for nature study and illustrations. Doll-dressing. Knitting. Weaving. Basket-making. Pottery (local clay).	Drawing, etc., for nature study. Making of maps, models. Apparatus for collections and dramatizing. Lettering. Making and embroidering garments for themselves.	Work in media selected by the children and connected, where possible, with the individual work of the children. Needlework becomes more technical: Cutting out, making, and mending.
	<i>N.B.</i> —Whenever it is possible, the hand is linked with the	work (including drawing subjects of Table I.)	work (including drawing subjects of Table I.)
Arithmetic.	Work mainly oral. Knowledge of the four simple rules and the operations of weighing and measuring. Shopping connected with the daily life of the child.	Tables memorized. Four rules with compound quantities. Long division. Application of fractions. Measuring length of area connected with map-making.	Principle of proportion. Investments. Accounts. (Connect with gardening.) Household arithmetic. Area connected with map-making. Needlework and household arithmetic.
Englsh.	This work in all classes includes reading for recreation from class libraries, and also in connection with subjects of Table I. Composition is usually oral in Class I., and includes both oral and written work throughout the school. Subjects and teaching based upon Table I., and with social activities of school.		
Music.	This is taken as a recreative subject, as neither member of the staff has any specialized knowledge of the teaching of music. The children learn rounds, folk-songs, and national songs, and the classes often combine for this subject.		
Phys. Ex.	The syllabus of the Board of Education is the basis of the work in physical exercises. Net-ball and other organized games are played and the children are taught folk-dances.		

## APPENDIX II

A SCHEME FOR INDEPENDENT WORK FOR THE GIRLS OF THE "LITERARY DIVISION" OF STANDARD VI. AND STANDARD VII. OF THE CHILDERIC ROAD (L.C.C.) DEMONSTRATION SCHOOL, NEW CROSS.

BY M. PALMER.

THIS experiment is still in its infancy, and we are expecting to make many modifications. At present each girl is given, in the form of a hectographed book, from which specimen pages are given below, the work in geography and history and general reading that she should accomplish each week. It should be noted that the work is planned for her by her teacher, and that she is given sufficient to keep her at work for half a term. For example, each girl knows what she is expected to do during the week ending June 22, and also how much she will be expected to have done by July 15.

If a child can complete the prescribed portion of work by an earlier date than the one set, she spends the remainder of the time as she chooses. The choice of subjects for the "free time" is considerably influenced by the individual child's opportunities. The children from the poorer homes turn almost without exception to painting or some form of colour work. The children who get some opportunity for this work at home frequently choose reading. One or two choose story-writing, and one to do "some more geography."

It will be noted that this experiment is limited—it does not embrace all subjects—and the class is composed of girls drawn from Standards VI. and VII., who are presumably the more intellectual section. In passing, it may be mentioned that the general standard of intelligence is of a medium type—not particularly high, but not especially low.

I have no doubt that equal benefit would accrue to a class of more backward girls, but their programme of work would need to be more limited, and fuller scope given for work of an essentially practical nature.

It should be mentioned, in addition, that the programme of study has been found rather too full for the time allowed, perhaps because it is the first term of work under this scheme. I have every belief that this programme would not be beyond the capacity of children who had had some training in individual methods of study.

The success of the whole scheme turns upon the provision of textbooks really suitable for children to use. It is hopeless to expect interest to be aroused when books too far “above the children’s heads” are put into their hands. It is, of course, desirable that books should be sufficiently difficult to ensure a certain amount of effort, but the writers of school textbooks often have an optimistic conception of the powers of comprehension possessed by the average elementary school child.

Formal and oral lessons are given during morning school; as a rule the girls know that the afternoons will be given them for the work set for them to do by themselves.

# SPECIMEN PAGES OF BOOK OF WORK.

## I. GEOGRAPHY.

<i>Period Ending.</i>	<i>Portion of Textbook Set for Study.</i>	<i>Date of Completion.</i>	<i>Marks Received.</i>	<i>Remarks* (Reasons for Late Completion, etc.).</i>
April 22, 1921.	Pp. 1-16; Exs., p. 16, Nos. 1, 2, and 7.			
May 6, 1921.	Pp. 18-36; Exs., p. 34, Nos. 4, 6, 7, 10. Trace three maps of British Isles in geo- graphy notebook.			
May 20, 1921.	P. 34; Exs. 1, 3, 13, 14; pp. 38-51; Exs., p. 45, Nos. 2, 4, 9.			
June 3, 1921.	Pp. 52-63; Exs., p. 51, Nos. 1, 4, 6; p. 62, Nos. 1-6.			

## 2. HISTORY.

<i>Period Ending.</i>	<i>Study.</i>	<i>Date of Completion.</i>	<i>Marks Received.</i>	<i>Remarks.</i>
May 6, 1921.	Book A, Chaps. 18, 19, 22, 25, 26; Book B, Chaps. 5, 19.			
May 20, 1921.	Book B, Chaps. 9, 13, 24; Book C, Chaps. 1, 2, 3; Book D, Chap. 15.			
June 3, 1921.	Book A, Chaps. 22, 23; Book B, Chaps. 10, 11, 14, 26; Book C, Chaps. 4, 5, 6, 7, 9, 10; Book D, Chaps. 7, 8, 9, 10.			

\* The "Remarks" column is intended for any comments the girls may wish to make.

## 3. GENERAL READING.

1. Make a list of all books read, with the names of the writers.
2. Write short paragraphs on articles read from the *Children's Encyclopædia* or *Children's Magazine*.
3. Make a short summary of anything that you find of interest during your reading—viz.:
  - (a) Short stories of famous people (anecdotes).
  - (b) Books, etc., on the reading table.
  - (c) Any library book that is a great favourite.
4. When you find a few lines of poetry that you admire, copy them into your verse book. If you read a poem that is too long to copy, enter the name and writer in your list of books read.

## 4. COMPOSITION.

1. Keep all odd lines in exercise books filled with short exercises from English books—viz.:

Kenny—Book 2.

Ex. 52, 53, 54, 55, 56, 57.

Junior composition.

Pages 75, 76, 77, 78, 79, 80, 81, 87-91.

2. Prepare your ordinary composition exercises beforehand. You will find much to help you in the *Children's Encyclopædia* and *Children's Magazine*.
3. Try to find newspaper cuttings, pictures, or postcards to illustrate your exercises.
4. Try to write short stories, articles, or short paragraphs suitable for inclusion in a school magazine.
5. *Always* have a book at hand to read, but complete one before you begin another.

## A LIST OF USEFUL BOOKS

THIS list in a shorter form was compiled by the staff of Goldsmiths' College in the hope that it might be of use to teachers who found it difficult to keep in touch with developments in method and changes in subject-matter in modern teaching.

Those books marked with an asterisk were written for children and can be used as class books. They have been included because each is an admirable example of how the subject-matter, be it geography, history, or arithmetic, can be used. (The prices given here may be subject to alteration.)

### I. EDUCATION

#### THEORY, GENERAL AND SPECIAL METHOD

- "Social Psychology." McDougall. Methuen, 7s. 6d.
- "The New Psychology." Tansley. Allen and Unwin, 10s. 6d.
- "Educational Values." Bagley. Macmillan, 7s. 6d.
- "The School and the Child." Dewey. Blackie, 1s. 6d.
- "Educational Essays." Dewey. Blackie, 2s.
- "The Child under Eight." Murray and Brown Smith. Edward Arnold, 6s.
- "Education for Liberty." Richmond. Collins, 6s.
- "The Child's Path to Freedom." McMunn. Bell, 2s.
- "Training in Appreciation" (Art, Literature, Music). Edited by N. Catty. Sidgwick and Jackson, 3s.
- "The Rudiments of Criticism." Lamborn. Oxford University Press, 3s. 6d.
- "The Early Stages of Written and Spoken English." O'Grady and Catty. Constable, 3s. 6d.
- "Reading Aloud." O'Grady. Bell, 2s. 6d.
- "How to read English Literature." Laurie Magnus. Routledge, 3s. 6d.
- "Aims and Ideals in Art." Clausen. Methuen, 7s. 6d. (Republished in "Royal Academy Lectures on Painting.")
- "Psychology for the Music Teacher." Mrs. Curwen. Curwen, 15s.

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